

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## Lambeth 1948

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*Editorial*

ONLY when the sovereignty of Christ is owned in our communities can they become what God wills them to be. Societies that are built on other foundations are built on sand. In the world of our time two ways of living, two beliefs concerning the meaning of human life, contend with one another for man's soul. The battle is between that faith in God and man through Christ, by which man is set free, and (against it) the creeds of materialism and the will to power, by which he is enslaved. The Church is the champion of man against all that cheapens and degrades him; for the Gospel is the charter of man's dignity. The mission of the Church, now as always, is to proclaim and live out the Gospel by which alone men can be saved from sin and judgment, and the world from despair and self-destruction.

—*The Bishops at Lambeth.*

## Post-Lambeth Number



# A Summary of the Lambeth Conference

¶ *The 329 bishops of the Anglican Communion who met at Lambeth this summer sent out an encyclical letter, of which the first section was published in THE LIVING CHURCH of August 29th. ¶ A call to the faithful to make their Christianity effective in their personal lives, in the social order, in their parishes, and in "the war against all the evils which wreck man's life and the false creeds which debase it," the first section (which is to be read in all churches on October 10th) pointed out: "Christians may not always be better than their neighbors, but we serve a better Master. His is the cause that has life and hope in it." ¶ The second section of the encyclical, which is published below, is the bishops' own summary of their deliberations and the resulting resolutions. The inset headings are added by the editor.*

WE NOW pass to a review of our work which may be further studied in the Resolutions adopted by the Conference and in the Reports upon which they are based. We considered some of the problems which confront man in the world and in the Church. At every point the guide to their solution is to be found not in man but in God; not only in God's power but in His purpose; not only in that purpose but in the love by which He calls men to share it; not merely in the *idea* of love but in love shown in history, in the life, the acts, and the words of Christ, the Son of God; and not only in that life and in those acts as seen in Palestine nineteen hundred years ago, but in the living presence of Christ dwelling with man through the Holy Spirit in the Church. God loved and still loves us. This is our message to the world, and the source of our joy and confidence.

## God In His World

Our first subject was the Doctrine of Man.

There are many who would say that man's nature and aims can be stated in terms of a purely evolutionary view:

### The Doctrine of Man

man is a creature of this world only; and therefore an increased knowledge of his environment and a greater control of its resources will ensure, gradually but certainly, the perfection both of his own character and of the society of which he is a member. We welcome the great expansion of man's understanding of himself and of the world. But knowledge, though meant to be the instrument of man's progress, may be used by him for self-destruction. His greatest inventions may be turned to his ruin unless he learns to discipline his own nature and to use his powers as God means them to be used.

There are also many who identify man's happiness and welfare with his material possessions. Scientific knowledge has greatly raised the standard of life and comfort in many parts of the world. But elsewhere there is poverty and destitution. One of the gravest of modern problems is to secure that there shall be enough of the necessities of life for all. Yet even if this were done, it would still remain true that "a man's life consisteth not in the abundance of the things which he possesseth." To possess much and to strive to possess more has been the cause of great evils, and will continue to breed envy, hatred, and strife under any economic system. Because man is made in the image of God and has within his nature that which comes from God, he can never be content with material possessions, however abundant they may be.

Another answer to the question, "What is the nature and destiny of man?" is to be found in the claim that he should give himself entirely in obedience and service to the nation or group of which he is a member. Christians must reject this claim. Society exists to serve the needs of its members, not to enslave and possess them wholly: and when a society treats its members merely as means towards the securing of its ends, it becomes a destroyer of men's souls.

Mankind has only recently escaped conquest by totalitarian States which deified their own power. It now finds itself threatened by the new menace of Marxian Communism which exalts atheism, puts supreme confidence in material progress, and proclaims its gospel with a militant enthusiasm which expects to conquer the world.

Christians must repudiate this form of Communism, must condemn the cruelties, injustice, and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many, both in the West and in the East, who do not necessarily share its atheism or its doctrine of man. To the Communism appears as a protest against social injustice, and seems to them to have inherited a concern for the depressed and downtrodden which is—wherever it is true to its vocation—a glory of the Church. In a very real sense there is here judgment on Church and on society.

We do not suggest that Communism is the only influence in our political and economic world against which the Christian conscience must take its stand. There are other forms of economic domination, characteristic of our Western society, which show something of the same ruthlessness, and, whatever their outward profession, do not in their practice exhibit any clearer recognition of moral law. Against these forms of secularism the Church must proclaim that man is a being created by God and is under His sovereignty, and that, apart from God, he can neither master his nature nor find his true self. This is God's world and man's appointed training ground for eternity. Christ alone can deliver man from the conflict in his own nature, lift him from the bondage of evil, and set his feet upon the way which leads to true freedom in God.

God has given man responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or colour. There are unhappily countries in the world today where such rights are denied. We are grateful for the work which is being done by the Commission of the United Nations on Human Rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened.

But the Church must not insist only on rights. For rights imply duties, and duties today are often forgotten in the assertion of rights. To insist only on rights turns them into wrongs, unless the insistence is matched with the faithful discharge of the duties which men owe—to God by uprightness of life, to society by honest work, and to each other by bearing one another's burdens.

Security and peace have still to be won in the face of national selfishness and the menace of war. The peace of the world is threatened by suspicion, fear, and hatred. New and terrible weapons of destruction have been forged which may bring ruin upon the earth. For Christians even the destruction of civilization can never appear as the greatest of evils, since men are the heirs of an eternal world, and nothing, not even the atomic bomb, can separate them from the love of God. But Christians must hate war and everything that makes for it as utterly incompatible with the teaching and example of Jesus Christ. God's law requires the nations severally and jointly, to condemn both the claim of a nation to unrestricted sovereignty and the doctrine that power is its own justification. We call upon all nations collectively to control the manufacture and use of atomic power and to pledge themselves never to use it for the purposes of war. We call

## Marxian Communism

## Secularism

## Human Rights

## War; Control of Atomic Power



on the nations also, even at the price of limiting their own sovereignty, to work together to remove the causes of war and promote human culture and welfare. We trust therefore that Christian Churches will give strong support to the United Nations, so that it may become a more effective organ of world coöperation. It will fail, however, unless it is upheld by the conviction that nations, as well as individuals, are members of the one family, under the one God and Father all.

Within each nation the Church is being increasingly affected by the tendency of the State to take under its control educational and welfare work, which, until recently, was regarded as the special field of Christian activity. The Church should welcome the growing concern of the State for human welfare, and Christians should coöperate in this work wherever they can. By so doing they can contribute the special qualities of the Christian spirit. None the less there are great dangers where the State is unsympathetic or hostile, and there must be constant endeavour to resist encroachments by the State which endanger human personality. Especially is this true in the field of education. We record our deep appreciation of all those teachers who, in face of great difficulties, are showing that education is not merely a means to earning a living nor merely a school for citizenship but a liberation into the world of the Spirit and a training of human souls in the knowledge and service of God.

We have called special attention to the work of education. But this is only one aspect of an ever-widening sphere of social responsibility, alike in voluntary and State services, in which Christians have their distinctive contribution to make. There is no need more urgent than to recruit and train the right men and women for these tasks. In countless ways, in education, in social service, in hospitals, as well as in other forms of public work, Christians are called to be messengers of the truth and love of God; and it is in His service and the service of society, rather than as a mere means to a livelihood, that every man's daily work should be done.

### God In His Church

The Anglican Communion, as part of the Holy Catholic Church, exists to proclaim the everlasting Gospel of our Lord Jesus Christ to all the world and to be an instrument in the hand of God for the fulfillment of His purpose. Deep divisions have long existed within the Church itself, based in the main on divergent interpretations of its faith and order; but, in spite of our divisions, we still know that it is the will of Christ that we should seek to overcome our separations and find again our true unity in Him.

At every Lambeth Conference this question of unity comes before us; and, at our gathering this year, a great part of our time and thought has been devoted to this subject. We have been made conscious yet again of the hindrance to Christ's cause which springs from the fact that it is a divided Church which ministers to a divided world. We have heard with great thankfulness that in many parts of the world separated churches are making new ventures toward unity.

Our chief concern has been with the Church of South India, in which, for the first time since the great division of Christendom at the Reformation, an act of union has taken place in which episcopal and non-episcopal traditions have been united. By that act four dioceses of the Church of India, Burma, and Ceylon, speeded by the consent and prayers of that Church, and encouraged by the advice of the last Lambeth Conference, have joined with former Methodists, Presbyterians, and Congregationalists in a more comprehensive expression of the Universal Church. The Conference gives thanks to God for the measure of unity thus locally

achieved. At the same time it records that some features of the Constitution of the Church of South India give rise to uncertainty or grave misgivings in the minds of many, and hopes that such action may be taken as to lead to the day when the present measure of mutual recognition and intercommunion may become full communion between the Church of South India and the Churches of the Anglican Communion. We have pledged ourselves to do all in our power, by consultation, work, and prayer to bring about that end.

On one particular question, the status of bishops and clergy consecrated and ordained at or since the inauguration of the union, in the Church of South India, there is a divergence of opinion. A majority recognizes their status fully. A substantial minority feels bound to suspend judgment. No one of us desires to condemn outright or to declare invalid their ministry. No one of us wishes to limit the freedom of either the majority or the minority to act according to its own judgment. It has been a test of sincerity and charity to reach our conclusions. But it is only by costly effort that the unity of the Body of Christ can be restored.

There are movements toward union in other parts of the mission field, affecting the younger Churches. But the movement is no less strong in the English-speaking countries themselves. We feel more and more keenly the rift between the different parts of the Anglican Communion and the Protestant Churches; and we have a great desire to find a way forward to closer unity with them. In the United States, in Canada, in Australia, in the British Isles, there are projects and schemes of various kinds, some for organic union, some for a mutually recognized ministry. In our Report we mention certain guiding principles which should be borne in mind in all approaches to Reunion. We bid Godspeed to all those who are doing their utmost in different ways to set forward this work.

We also keep in mind our strong desire for a closer fellowship of episcopal Churches. With some we are already in partial communion. Full intercommunion has been achieved with the Old Catholics since the last Conference, upon terms which should provide a model for such agreements. Each Communion recognizes the catholicity and independence of the other and maintains its own, and while each believes the other to hold all the essentials of the Christian Faith, neither requires from the other the acceptance of all doctrinal opinion, or liturgical practice, characteristic of it.

Here we desire to set before our people a view of what, if it be the will of God, may come to pass. As Anglicans we believe that God has entrusted to us in our Communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. There would be, in every country where there now exist the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican. The Anglican Communion would be merged in a much larger Communion of National or Regional Churches, in full communion with one another, united in all the terms of what is known as the Lambeth Quadrilateral.

It is well to keep this vision before us; but we are still far from its attainment, and until this larger Communion begins to take firmer shape, it would be only a weakening of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what we believe to be our special calling. It would be equally a betrayal of our trust before God if the Anglican Communion were to allow itself to be dispersed before its particular work was done.

In our Resolutions, we recommend that, in further schemes

### Projects for Reunion

### Mission of Anglicanism



for reunion, care should be taken to see that they do not, unless for a brief time, put any member of our family of Churches out of communion with it and that they are not put into force unless after consultation with the rest of our family. That is a right and wise precaution. Yet we look to, and work for, the larger family, and we are thankful that in so many parts of the world other Churches are joined with us in working for it.

The Oecumenical Movement is one of the principal facts in the Christian life of our times. We cordially welcome the formation of the World Council of Churches as marking a notable stage in that movement, and we bid our people to pray that in and after its first Assembly, which follows quickly after our Conference, God will guide and direct all its operations.

Meanwhile it is our duty to make the life and witness of our own Communion strong and effective for its own work.

**The Tradition We Have Received** To that end we are bound to preserve our unity in the tradition which we have received. Owing to the number and variety of the national Churches, provinces, and missionary dioceses within our fellowship, and the great distances which separate them from one another, problems arise which call for the application of a wise and sympathetic strategy. Our organized life will rightly be influenced by local colour and national culture, and will, in consequence, develop varied characteristics. But within this diversity it is essential to maintain such a unity of faith and order as will preserve its unity of purpose and spirit. We find the authoritative expression of that faith and order in the Book of Common Prayer, together with the Ordinal. This book is the heritage of the whole Communion, and, while revisions of it are made to suit the needs of different Churches, it provides our accepted pattern of liturgical order, worship, and doctrine which is to be everywhere maintained. We hope that, throughout the Anglican Communion, suitable steps will be taken in 1949 to celebrate the growth of the English Book of Common Prayer which had its beginning in the first English Prayer Book of 1549. Such celebrations will help to call to mind, and emphasize, the important position within the fellowship which the Book of Common Prayer has always held and the formative and unifying influence which it has exercised.

Among other proposals for increasing means of common consultation and action between the various parts of our Communion, two deserve special mention.

**Central College at Canterbury** The Conference desires the establishment, at St. Augustine's College, Canterbury, of a Central College, under a Council representative of the whole Anglican Communion, to which priests and others from every part of our fellowship may come to study together and to learn from one another in an atmosphere of scholarship and common life.

Another proposal which has been approved is that of a Congress, to be held between Lambeth Conferences, elsewhere than in the British Isles, and to be attended by representative leaders, clerical and lay, from all parts of the

**Pan-Anglican Congress** Anglican Communion.

The Church discharges its mission to the world through the devotion and work of its members. Its greatest need is for

**Need of Vocations** an increase in the number of men and women who will devote their lives to its service. We believe that Christ is calling many who are not aware of His call. From many lands the appeal is made for teachers in schools and colleges, for scholars to help in the training of clergy and catechists, for doctors and nurses. Nor does this exhaust the list. There is need for experts in agriculture, crafts, and domestic science, and in many of the welfare services. It is a call to young men and women who desire to do constructive work for Christ and for his people, and are ready for His sake to face diffi-

culties and make sacrifices. Especially is there need for a great increase in the ordained ministry of the Church, to make good deficiencies which have accumulated before and during the war and to equip the Church to go forward. From every part of the Church comes the conviction that great opportunities can be taken, if the Church's ministry is strengthened by the coming into the ranks of the clergy of an increasing number of young men who hear the call of Christ, and are willing to give all to obey it.

But the Church can only fulfil its mission to mankind if every member of it is a faithful, disciplined, and instructed servant of Christ. Again and again, in our Resolutions and Reports, we recall our people to the obligations to which they are committed by their faith. Christ needs their service and witness in their everyday lives — in their homes, in work and industry, in all the activities of the community. One whole Report is devoted to Christian teaching about marriage and to the witness which Christian people must give to it. While we should not forget that faithful and happy marriages still far outnumber those that fail, yet the prevalence of divorce and the easy acceptance of it gravely threaten the stability of individual, home, and family life and cause great suffering to innocent children thus deprived of the security of home. We believe that there is, especially among younger people, the beginning of a revolt against the degrading of marriage and a desire for homes made stable by the vows of obligation and the bond of children. The Church owes it to those engaged to be married to help them to prepare for it. When there has been divorce and remarriage, the Church must keep those concerned within its pastoral care and love, recognizing with sympathy and understanding the suffering and distress which have been inflicted upon many of them and desiring for the sinful penitence. The Church will not marry anyone who has been previously married save where no marriage bond as recognized by the Church still exists. It bids its members to uphold faithfully the life-long obligation of the marriage vow and to give no occasion for sin. But it cannot exclude from the love of Christ, nor does it exclude from its own fellowship, those who have come through bitter experience and look for help. About this matter there is a special urgency. But in every sphere of human life there is an insistent call to every Christian at this time to bear clear witness to the character of Christ and the principles of conduct which He enjoins.

For this witness there is needed the grace of Christ, which He promises to those who are of the household of faith. One Report emphasizes the importance of the careful administration of Baptism and Confirmation, whereby God gives entrance to that household. Another dwells on the essential place of private prayer and public worship. Another suggests a rule of life which every faithful Christian should observe. Through all these means, God in His love reaches us in the fellowship of His Church, to maintain in us the new life which is from above. He meets each in his or her own field of opportunity, service, and need: He unites us in the common bond of one faith, one worship, one Lord.

Finally, we would say a special word of recognition and encouragement to our clergy. In all parts of the world you have shepherded your flocks, strengthened their courage, and consoled them in their sorrows, through some of the hardest trials mankind has ever known. On you, and on your people, we bid God's blessing.

Let the Church and all its members take fresh heart and hope. "In all things we are more than conquerors."

Signed on behalf of the Conference,

**GEOFFREY CANTUAR:**

MERVYN WINTON: *Secretary.*

STANLEY ELEY, *Assistant Secretary.*  
August 8, 1948.

## Christian Living

## No Marriage After Divorce

## Means of Grace

## To the Clergy



## GENERAL

### PISCOPATE

#### Bishops Darst, Jackson Die

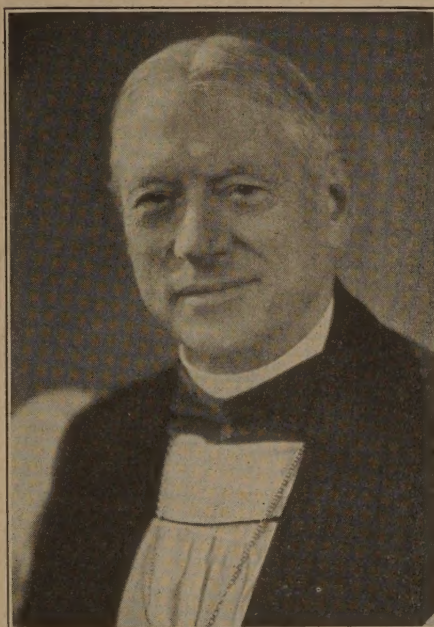
The Rt. Rev. Thomas Campbell Darst, D.D., retired Bishop of East Carolina, died in Wilmington, N. C., on the afternoon of September 1st. The following day Bishop Jackson of Louisiana died at Winchester, Va.

Bishop Darst was 72 years old; Bishop Jackson, 64. (Because of the Labor Day weekend, complete accounts of the lives of the two Bishops will not appear until the next issue.)

#### Bishop Sanford Dies

The Rt. Rev. Louis Childs Sanford, D.D., LL.D., first bishop of the missionary district of San Joaquin, who retired from active work in 1943, died at his home on Blossom Hill Road, near Los Gatos, Calif., August 10th. Bishop Sanford was 81 at the time of his death. Bishop Sanford was born in Bristol, Conn., July 27, 1867, and attended Brown University. He graduated in 1888 and went to the Episcopal Theological School, Cambridge, Mass. He also took graduate work at Harvard University.

Bishop Sanford came to California in 1893 and served as missionary for churches at Selma and Fowler in the San Joaquin valley. Later he was rector of the church at Salinas. He then went



BISHOP SANFORD: *Was second oldest Bishop in point of consecration.*

to St. John's Church, San Francisco. After the great earthquake and fire of 1906, he became provincial secretary. He was elected missionary bishop in 1910 and was consecrated in January, 1911. Thus, at the time of his death, he was the second oldest living bishop in point of consecration.

Shortly after his consecration he received the D.D. degree from Brown University and later the LL.D. degree from the College of the Pacific.

During his years of active service Bishop Sanford received many honors. He served as president of the Province of the Pacific for 16 years and was a member of the National Council for 13 years. In 1927-28, the Bishop went to China, Japan, and the Philippines with the late John W. Wood. He also traveled to Jerusalem as a delegate to an International Missionary Conference. He attended the Lambeth Conference of 1930.

Bishop Sanford was governor of the Society of Mayflower Descendants in California and a member of the Zeta Psi social fraternity.

His hobby was composing music, and his many friends remember well his annual Christmas carols.

The Bishop was working on a history

of the missionary district of San Joaquin at the time of his death and had just completed his part of the history on the Province of the Pacific.

Commenting on his death, the Fresno, Calif., *Bee*, published in the city where the Bishop spent so many years, said:

"Unnumbered thousands of people are saddened by the death of the Rt. Rev. Louis Childs Sanford, retired bishop of the Protestant Episcopal Church. . . . He was for more than 50 years an outstanding California Churchman. . . .

"His were a kindly and genial personality which won and retained friends in all ranks and an integrity which commanded universal confidence and trust.

"This would be a better world if among its leaders, clergymen and otherwise, there were more men of the character and caliber of Bishop Louis Childs Sanford."

The Bishop is survived by his widow, Ellison Vernon Sanford; three children, Edward N. Sanford, Royal K. Sanford, and Mrs. Chester Root; and five grandchildren, John and Mary Root and Elizabeth, Comfort, and Anne Sanford.

### WORLD COUNCIL

#### Communism and Capitalism Both Found Inadequate

Neither the Communism of Russia nor the capitalism of the Western nations provides an ideology capable of ensuring justice and freedom in the world,

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### The Living Church

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OPENING SERVICE OF WORLD COUNCIL: *Can the grace of God bridge the chasm between East and West?* [RNS]

according to the report of a section meeting of the World Council of Churches in Amsterdam, Holland. The report was drawn up by the section on The Church and the Disorder of Society. It was received by a plenary session of the World Council on September 2d and commended to the Churches "for their serious consideration and appropriate action."

Communism, the report said, "engenders new forms of injustice and oppression," while capitalism has failed to meet human needs, has led to the growth of materialism, and has produced "serious inequalities."

"Communist ideology puts emphasis upon economic justice and promises freedom will come automatically after the completion of the revolution. Capitalism puts emphasis upon freedom and promises justice will follow as a by-product of free enterprise. That, too, is an ideology which has been proved false."

"In the light of the Christian understanding of man," the report said, "we must say to the advocates of socialization that the institution of property is not the root of the corruption of human nature. We must equally say to the defenders of existing property relations that ownership is not an unconditional right. It must therefore be preserved, curtailed, or distributed in accordance with the requirements of justice."

In the early plenary sessions, representatives of both East and West had made powerful addresses on the merits and demerits of their respective ways of life.

#### CHALLENGE FROM CZECHOSLOVAKIA

The gauntlet was thrown down by Dr. Joseph Hromadka of Prague, Czechoslovakia, in a speech before the assembly declaring that Western supremacy in the international field is at an end because of Western man's "apparent

fear, frustration, and helplessness in dealing with the great issues of our times."

"The enormous challenge of the present historic situation," he said, "has found the Western nations either morally and politically exhausted or misguided as to a right understanding both of the true state of affairs and of adequate remedies."

One institution which "realizes and fully understands the gravity of the moment" is the Christian Church, Prof. Hromadka said, adding that the Church "summons all her members to start from the bottom and work for a new society."

This new society, the Czech religious leader explained, "will stand in some continuity with the past, but will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen Christ."

Discussing the decline of Western nations, Prof. Hromadka said, "The convulsive efforts of the European bourgeoisie to turn back the clock of historical development by conniving at Fascistic social and political remedies has brought European civilization to the edge of an abyss."

Prof. Hromadka, who is a member of the Jan Huss Theological Faculty of Charles University, asserted that "anxiety about the advancing social transformation being accomplished under the leadership of the Soviet Union is depriving the average Western citizen of any real grasp of the situation."

He said that one-time colonial nations, which formerly looked with confidence to the Western powers, were now "rightly or wrongly" looking to Communism and the "Soviet brand of democracy" as being "more reliable guides through the labyrinths of this world."

Stating that Communism "represents much of the social impetus of the living Church, although under an atheistic form," Prof. Hromadka said the perils of Communism, "cannot be overcome by equating it exclusively with totalitarianism and by marshalling all possible groups against it."

#### DR. NIEBUHR REPLIES

A reply to Prof. Hromadka's support of the Communist-dominated regime in Czechoslovakia and his indictment of Western civilization was made by Dr. Reinhold Niebuhr of Union Theological Seminary, New York.

Dr. Niebuhr admitted many points in Dr. Hromadka's attack on the West, but asserted that he was wrong in presenting the Soviet system as a possible alternative to the Western way of life. Dr. Niebuhr stressed that the real tragedy of our age lies in the "horrible evils



generated by the Communist alternative to our civilization."

"Hell knows no fury like that of a prophet of a secular religion who has become the priest-king of a Utopian state," Dr. Niebuhr said. "The ramparts of our civilization may be tattered, but they contain defenses of freedom which require that we support them against this new army."

In a major address to the plenary session on the role of the Christian Church in international affairs, John Foster Dulles, American Presbyterian layman and foreign policy expert, warned that unless the Christian Churches discharge their inescapable responsibility in the present-day world, political leadership can scarcely hope to succeed.

"That is a conclusion that ought to lead to practical consequences," he said. "The Christian influence is considerable but as yet wholly inadequate. If, in the international field, Christians are to play their clearly-indicated part, the Churches must have better organization."

"They should be able to speak more impressively with greater unity. They should be able to act with greater coordination. They should put more emphasis on Christianity as a world religion, remembering that God gave His Son because he loved the world, not merely the West."

Mr. Dulles assailed the present methods of Communism as "incompatible with peaceful change" and declared that the Soviet regime was "not a regime of peace."

"It may not, and I hope that it does not, want international war," he said. "But if so, that is a matter of expediency, not of principle. Violence and coercion are the accepted methods, class war being, however, usually preferred to national war."

Mr. Dulles said the problem of Communism was not one that could be solved "by abandoning those faiths that clash with the Communist creed" nor by trying to crush Communism. Peace, he argued, must be organized on the basis of laws that are made peacefully and that may be changed peacefully.

"At this point the Churches can make a decisive contribution," he said. "Two great principles are here involved. One is recognition that there is a moral law and that it provides the only proper sanction for man-made laws. The other principle is that every human individual, as such, has dignity and worth that no man-made law, no human power, can rightly desecrate."

"Both of these concepts rest on fundamental religious assumptions. Belief in a moral law flows from the assumption that there is a divinely ordained purpose in history, that moral considerations are ultimate and that man, through his laws, cannot disregard the moral law with impunity, just as he cannot disregard the

physical laws of the universe without wrecking himself.

"Belief in the dignity and worth of the individual, flows from the assumption that the individual is created by God in His image, is the object of God's redemptive love, and is directly accountable to God. He therefore has a dignity and worth different than if he were only a part of the natural order. Men, born to be children of God, have rights and responsibilities that other men cannot take from them."

"Experience shows that when men organize a society in accordance with these two basic beliefs, they can, within such a society, have peace with each other."

## Elections

Bishop Dun of Washington and Charles P. Taft, Cincinnati layman and president of the Federal Council of Churches, were among 20 Americans elected by the World Council to serve on its 90-man central committee.

Bishop Sherrill, Presiding Bishop of the Episcopal Church, was appointed to the committee to nominate a president for the World Council.

At present the Council has five presidents—Dr. John R. Mott; the Archbishop of Canterbury; Pastor Marc Boegner of France; Archbishop Erling Eidem of Sweden; and Orthodox Archbishop Germanos of Theiatyra.

## ORTHODOX

### Mrs. Kosenkina's Haven

By MARGARET H. ANDERSON

Reed Farm, which has made headline news these past weeks in the case of the kidnapped Russian school teacher, Anna Kosenkina, is a place of importance for



Jay Te Winburn.  
MR. DULLES: "The Soviet regime is not a regime of peace."

those readers of THE LIVING CHURCH who are interested in the Russian Church and in Russian people. Countess Alexandra Tolstoy, daughter of the novelist, Leo Tolstoy, started Reed Farm as a rest home for White Russians who found themselves of a quiet place to recuperate from illness or from the strain of a difficult existence. On August 29th when I went back for a visit I found that the majority of the people there now are Displaced Persons who have fled from Yugoslavia, Czechoslovakia, Poland, and Russia itself. These people have found a peaceful haven where they can adjust themselves gradually to their new homeland. There is much work to be done on a farm which supports its 100 inhabitants; so everyone lends a helping hand. In working together the newcomers learn from the older residents what democracy means in the United States.

## WORSHIP

The uniting factor at Reed Farm is the Orthodox service. What was formerly the large living room has been turned into a chapel. Some friends have contributed ikons for the chapel, others their own handiwork. During the service last Sunday my attention was drawn to the chandelier which was made of rustic branches. A simple wooden cross hung below. Countess Tolstoy, members of the farm and neighbors made up the choir. Bishop Nikon, whom I had met when he was a student at the Russian Theological Seminary in Paris, gave a short sermon on St. Sergius, the patron saint of both the seminary and Reed Farm.

At three o'clock the friends and parents of the 50 children who are spending the summer at the farm gathered under the trees to watch an exhibition of singing, folk dancing, and gymnastics. Countess Tolstoy closed the festival with moving words of appreciation to the United States for giving refuge to these people in their search for freedom. As the whole group sang The Star Spangled Banner—many had just learned it—to the accompaniment of an accordion, a Russian friend commented, "The accordion, which is the instrument used by Russian peasants, together with The Star Spangled Banner, symbolizes the unity of these people with their new homeland."

When I left Reed Farm that afternoon I felt refreshed in spirit. How good it is to know that there is a haven for at least a part of these Russian people who have known only wandering and uncertainty since the revolution in 1917. Reed Farm is fulfilling a great need for them and rendering a service to our country as well by preparing them for citizenship in a democratic country.



## ENGLAND

### Lambeth Creates No Little Stir in Secular and Religious Press

By the Rev. C. B. MORTLOCK

The official report of the Lambeth Conference containing the Encyclical Letter from 325 bishops and archbishops, 118 resolutions and the reports of committees, was given great prominence in the national newspapers on August 18th. This was especially remarkable when it is remembered that none of the popular papers have more than four pages.

The *Daily Mail* gave more than half its editorial space on page two, its feature page, to a four-column article by Guy Ramsey, with a portrait of the Archbishop of Canterbury in cope and mitre. Its concluding paragraph was:

"But the key paragraph in the whole 120 pages is this one:

"Whatever man may do, God is undefeated. God reigns. The world belongs to Him, and in it He is working out that purpose which He has revealed to us in Jesus Christ. He uses imperfect and sinful men to be its servants. Christians may not always be better than their neighbors, but we serve a better Master."

The *Times* printed a 9,000 word summary and devoted its first editorial to the conference. It said:

"The eighth Lambeth Conference has furnished fresh testimony to the reality of the principles for which it stands. The solid body of coherent theological doctrine, held now by some in every part of the world, must be regarded, from whatever theological standpoint it is considered, as a formidable fact in world thought and opinion. The spiritual inheritance of the Anglican Reformation must rank as one of the most fruitful and enduring of this country's contributions to civilization."

#### "CONSTRUCTIVE PROPOSALS"

The *Daily Telegraph* under a two-column banner-head gave a highly concise summary of the resolutions running to a column and a quarter of small type on the main news page. It also gave its main editorial, ending: "The Lambeth Conference has rendered a service at this critical juncture of the world's affairs which cannot easily be exaggerated. To the Anglican Church throughout the world it offers constructive proposals which have the mark of creative statesmanship."

The *Church Times*, after remarking that the pronouncements of the Lambeth fathers on Communism, war, and the personal rights of the citizen to freedom and his relation to the State "are at least as true, as cogent, and as courageous as

any similar pronouncements that have been made from the Vatican; and considerably sounder than any statements issued on behalf of organized Protestantism," goes on to sound a critical note:

#### "THEOLOGICAL NOTE MISSING"

"What we believe is missing both from the Resolutions and from the accompanying Encyclical Letter is the theological note—the conviction that the Conference's decisions on immediate issues are rooted and grounded in the fundamental doctrines of historical Christianity. This is where the Lambeth pronouncements are less impressive than modern papal encyclicals, whose conclusions can equally be accused of being either obvious or ineffective in the face of an irreligious international political framework.

"It is true that the fundamental theological basis of their conclusions is made clear in the text of the reports of the committees; but in the Encyclical and the Resolutions—which alone represent the mind of the whole Conference—we miss an emphasis on the centrality of the doctrine of the Incarnation of our Lord Jesus Christ; equally we miss the consciousness of the essential teaching function of the Church, the conviction that there is a deposit of the Faith which it is the Church's first duty to guard and proclaim, and on which the validity of all her pronouncements on contemporary affairs depends.

"The note of divine authority is absent; and it is that note for which the world is looking—which it may be led to accept, which, even if it rejects, it will respect.

#### DEFENSE OF THE FAITH

"This is no mere academic criticism. The world knows where the Church of Rome stands; it still asks where the Anglican Communion stands. The answer to the outsider, who is not familiar with her formularies; cannot be too obvious so long as virtual toleration is accorded to those who deny the historic Christian Faith.

"It has already been announced that within a week of the publication of the Report, the Bishop of Birmingham is to broadcast, defending the position he took up in *The Rise of Christianity*. That position has been verbally repudiated by the English archbishops; but it cannot escape the notice of the ordinary man that no active step is taken to ensure that one who consistently adheres to teaching which the Church repudiates should not continue to hold the office of principal pastor in an Anglican diocese.

"Before the Lambeth Conference we expressed our view that the matter was one which concerned, not the English Church only, but the whole Anglican Communion. The fact that the Lambeth Report contains no suggestion that those who have promised to 'banish and drive away all erroneous and false doctrine' will adopt a more active policy to this end may prove to be a costly failure of duty on the part of the 1948 Conference."

Elsewhere in an article entitled *First Thoughts on Lambeth*, in the *Church*

*Times*, congratulations are offered on "the masterly way in which the bishops have done their work." The Report, says the writer, "is clearly the work of a world-wide hierarchy; nowhere has an insular outlook been allowed to intrude."

#### OFFICIAL TRANSLATIONS

At a press conference in Lambeth Palace over which the Archbishop presided with great geniality, it was stated that the Encyclical Letter will be read on October 10th in more than a hundred different languages. There are four official translations being prepared in Latin, Greek, French, and German.

Paper shortage has limited the first printing of the Report in England to 40,000 copies in paper covers (5s) and 3,000 in stiff binding (7s 6d). The Report was on sale in every part of the United Kingdom on the day of publication. To have issued a volume of nearly 200 pages within 10 days of the end of the Conference is, in these difficult days, a remarkable feat.

On August 19th a 15-minute talk by the Archbishop of Canterbury was broadcast. It was a recording, as the Archbishop had already left for Amsterdam for the first assembly of the World Council of Churches.

### Redecoration of St. Paul's Cathedral, London

By the Rev. C. B. MORTLOCK

Not many people now living have a clear recollection of the appearance of the east end of St. Paul's Cathedral, London, before the erection in 1888 of the great marble reredos which completely separates the choir from the apse beyond. The reredos has come to be the most familiar feature of the interior of the cathedral, and the announcement that the damage done to it by bombing is not to be made good, but that it is to be dismantled and an open baldachino (canopy) put over the altar instead, has aroused widespread public interest.

Sir Christopher Wren, like all other architects, had to give way to his clients on many points, and among the chief of them was the inclosure of the choir by an organ-screen, carrying the organ on top of it. Another was the unwillingness of the commissioners for the rebuilding of St. Paul's to allow him to carry out his intention to set up a baldachino over the altar.

It took two centuries for the dean and chapter to acknowledge that Wren was right about the organ. In 1858 it was placed where he had meant it to be, namely in the northwest bay of the choir, and the screen was removed. Now, after nearly another century, the lovely curves



f the apse are to be made visible as the termination of a majestic vista from west to east.

It is intended to make the altar lower by two steps, to rearrange other levels in the choir and sanctuary, and to repave the whole length of the choir with black and white marble, with some richer marble in the sanctuary. The total cost of the work, which will be some years in execution, is estimated to be about 50,000 pounds. Of this sum, 100,000 pounds is already available.

There is to be an American memorial chapel, which will occupy the position of the present Jesus Chapel in the apse. It is intended that it be a place of pilgrimage where visitors, especially those from the United States, can meditate and pray. The chapel will have its own altar, and a Roll of Honour on a detached lectern, but only a few seats.

### Community of Resurrection Celebrates 100th Anniversary

The Community of the Resurrection, Wantage, England, founded by the Rev. Dr. William Butler, one of the Tractarians of the 19th century, is currently observing the centennial of its foundation. At the first of four High Masses of Thanksgiving, Fr. Raynes, superior of the Society of the Sacred Mission [Kelliam Fathers], celebrated, vested in a chasuble which belonged to Dr. Butler when he was the vicar of Wantage.

The Bishop of Oxford (Dr. Kirk) was the preacher at the Mass. The Bishop told of the ideals of the founder, and said that these ideals had been faithfully upheld by the Community.

### CZECHOSLOVAKIA

#### Bishops' Pastoral Accuses State of "Secret Anti-Church Fight"

Czechoslovakia's Communist-dominated government has been accused by the nation's Roman Catholic bishops of waging "a great secret anti-Church fight."

The charge was contained in a pastoral letter which said the anti-Catholic campaign "follows the pattern being pursued in other countries." The pastoral letter, 1,000 words in length, was read in all Roman Catholic churches.

According to the letter, the State also has prevented Church manifestations and expressions of opinion and has suppressed the Church press in Bohemia and Moravia. It declared that Catholic bishops had been described as "enemies of the people."

Turning to the fate of Church schools and other religious institutions in the country, the letter declared:

"Great bitterness among members of the Church has been caused by the fact that the question of maintaining Church schools has not yet been settled. The same applies to the Church press, religious and charitable organizations, and various Catholic educational institutions.

"There has been great anxiety among the Catholic public because of recent measures that tended toward suppressing public Church manifestations and addresses, the freedom of which was guaranteed by the Constitution.

"Similarly, many other instances could be enumerated to prove that a great secret anti-Church struggle is taking place."

In a reference to the disciplining of several priests who took public office under the new Communist regime, the letter said:

"We are being accused of being a State within a State. This impression is caused by the inevitable disciplinary measures that are necessary in cases of priests running for political offices.

"Since the State recognizes the Catholic Church, it must also respect its laws as incorporated in Church regulations. It must respect the right of the Church to investigate the activity of members who have betrayed their duty toward the Church and punish them.

"We have explained before that this punishment is not for political activity as such or for endorsing the people's democracy, but for disobedience and a breach of the priests' oath." (RNS)

### HUNGARY

#### Lutherans Under Attack

Immediate abdication of Lutheran Bishop Louis Ordass of Budapest has been demanded in a speech by Ernest Mihalyfi, minister of information in Hungary's Communist-dominated government.

At the same time, the government officially called for the revamping of the Lutheran Synod.

Mr. Mihalyfi charged that Bishop Ordass resisted "the humanism which liberated the oppressed and instituted Christ-like equality" in Hungary.

Bishop Ordass has been under attack recently for his opposition to the government's action in nationalizing Church schools. (RNS)

### PHILIPPINES

#### Graduation at St. Andrew's

The first class to be graduated from St. Andrew's Theological Seminary, Manila, P. I., received their diplomas on Friday, June 4th. The Rev. Wayland Mandell, warden of the seminary, in presenting the diplomas to seven men who had previously studied at the old St. Andrew's Training School, Sagada, noted that all had been preparing themselves from 13 to 15 years.

The service, which was held in the seminary chapel, was sung by the Rev. Raymond Abbitt; the Rev. Harold Spackman read the lesson; and the Rev. A. Ervine Swift preached the sermon; and Bishop Binsted of the Philippines, who had been the celebrant at the Holy Eucharist earlier in the day, gave the blessing. Msgr. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, was present, together with many of the graduates' families and friends.

There were 18 Episcopal students and three from the Philippine Independent Church in the seminary during the past academic year. The faculty, in addition to those mentioned, included Bishop Wilner, Suffragan, Mrs. Spackman, and Miss Bernice Jansen. Three new members are to be added for the fall term.

### BRAZIL

#### Church Helps in Formation of Bible Society

The Bible Society of Brazil has been organized in Rio de Janeiro, according to information received from Bishop Thomas of Southern Brazil.

For many years the American Bible Society and the British Bible Society have worked in Brazil. A few years ago they were united, becoming the "United Bible Societies." At a meeting recently the "Sociedades Biblicas Unidas do Brasil" was dissolved and the Bible Society of Brazil was founded. On June 11th last, the board of the united societies became the board of the new society. The Rev. Egmont Machado Kriskke, rector of the Church of the Redeemer, Porto Alegre, and a member of the board of the Brazilian Missionary Society was elected executive secretary.

Bishop Thomas stated that in his opinion and in that of Bishop Melcher, his Coadjutor, "far from losing one of our clergy, Mr. Kriskke will be able to contribute very much to the Church in his new capacity. The secretaries of the American and British Bible Societies will continue their work as long as may be necessary which means, of course, for many years." Mr. Kriskke has moved to Rio and assumed his new duties. At the Church of the Redeemer, Mr. Kriskke will be succeeded by the Rev. Marcal Ramos Lopes de Oliveira.

#### Insurance for Church Workers

The Church in Southern Brazil by action of its council has decided to secure group insurance for all clergy, and all lay people who are teachers and employees of the schools operated by the district. This was done in spite of the fact that insurance costs more in Brazil than in the United States.



# Lambeth 1948

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

**L**AMBETH! How this venerable building has changed since last year. Then the library and chapel were in ruins and other parts badly damaged. Today the buildings have been patched up so that the damaged parts can scarcely be discerned and the library, where the Conference met, is completely restored and looks better than ever. So expertly has the work been done that it is impossible to distinguish the new portion from what was left of the old — truly a remarkable achievement.

The palace — like many others — has been turned over to the Ecclesiastical Commissioners, who will be responsible for its upkeep. The Archbishop and his family occupy a small modern apartment on the third floor, and the remainder of this extensive structure will be used for offices and as a hostel to house visiting bishops and returned missionaries, thus meeting an important need of today.

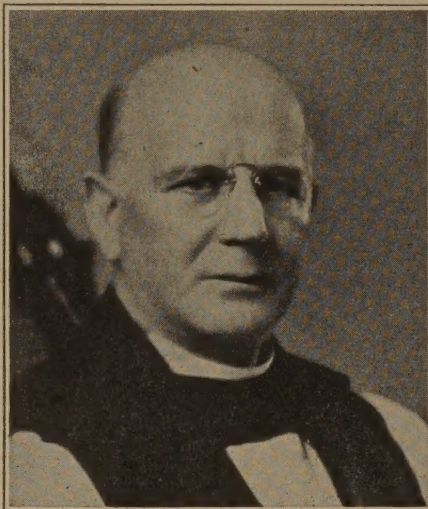
Worship, of course, occupied a prominent place at the Conference and was of two kinds. First, there were the great public services with which the Conference began and ended — the opening services at Canterbury and St. Paul's and the closing one at Westminster Abbey. Canterbury occupies a place for the Anglican such as Rome or Moscow or Constantinople do for the other branches of the Church. The building itself is impressive, and when the Archbishop delivered his address sitting in the chair of St. Augustine, one's thoughts were carried back through the centuries of existence of our Communion. That this great fane, with St. Paul's and Westminster Abbey, were all preserved through the Hitler terror is cause for constant thankfulness to Almighty God.

## DAILY DEVOTIONS

Less conspicuous, though no less important, were the daily devotions of the Conference itself. In many convenient churches were daily celebrations of the Holy Communion, and every morning in Lambeth parish church, Morning Prayer was said before we began our work. At the hostels — which were a necessity, but turned out to be most happy social and religious centers — there were daily celebrations and Evensong or Compline to close the day for the bishops and their wives who were housed there. Thus I think we may truly say that the Lambeth Conference was "begun, continued, and ended" in prayer.

The social side of Lambeth was a bit distracting but not unimportant. Invitations were so numerous that it was

impossible to accept them all. They included many Church groups such as the great missionary societies, the SPG, SPCK, and the CMS, and at all of these one got a new idea of the vast reach of the Anglican Communion, which is now much more than the Church of England overseas. With its representatives from all the colonies and dominions; the U.S.A., whose delegation was the largest



BISHOP OLDHAM: *Lambeth was "begun, continued, and ended in prayer."*

and in some respects the most influential; and also the Churches of China, Japan, Korea, Africa, India, and the Islands of the seas, people of many races and tongues — truly there is a visible evidence of the vast and comprehensive membership of our branch of historic Christendom.

## PRESENTATION AT COURT

Then there were affairs of State, because the nation was truly impressed with our presence. It was no mere formality that we were presented to their Majesties, but as indicated by the address of the Archbishop and the response of the King, a manifestation of genuine interest in religion and the Anglican Communion. Buckingham Palace one would need a week or more to see thoroughly; but as one walked up the red carpeted stairs and through the art gallery hung with portraits of the kings and notables of England through the centuries and into the throne room for the actual presentation, one was impressed with the beauty and majesty of it all and led to admire those who built on such a scale, and to wonder what the future in this democratic and somewhat icono-

clastic age has in store for this and similar monuments to the past.

The actual presentation was simplicity itself. The roll was called and the bishops grouped according to their respective provinces or national Churches. Then the King and Queen with attendants entered and took their places and the Primate or Presiding Bishop of each group presented each bishop by name. The King and Queen, in the most simple, natural, and cordial manner shook hands with each one.

The garden party was a different sort of affair. Some seven or eight thousand were present, and the King and Queen wandered about the grounds chatting with their guests, finally retiring to a marquee where tea was served. It happened to be a beautiful sunny day, and it was a delight to stroll about the spacious lawns and lovely gardens.

Both of these events were less formal than in former years. Top hats there were and long coats, as well as beautiful gowns, but there were more soft hats and "bowlers" and sack suits. Indians were there with their picturesque costumes. On the whole it was a colorful, charming, and somewhat pastoral scene, and one long to be remembered.

## LORD MAYOR'S PARTY

Another big event was the Lord Mayor's party at the Mansion House. Here the Lord Mayor and his attendants were clad in their scarlet and ermine robes of state, yet the whole affair had an atmosphere of informality and friendliness. Our own Ambassador gave a reception on the Fourth of July which included all Americans in London and so was terribly crowded, but later he gave a tea to the bishops and their wives. Others — Chancellors, Members of Parliament, and the House of Lords — gave similar receptions, all evidence of genuine friendliness and interest. Most of these events were "out of hours," so to speak, and were in no way allowed to interfere with the real business of the Conference; but with such opportunities of making new contacts and friends, who can tell whether these social affairs may not be as important as some of the more serious aspects of our gathering?

Perhaps the most striking thing about this Conference was its informal and friendly atmosphere and the large participation of the Americans. Nowhere was there any stand-offishness or coldness. Instead it might have been one of our own General Conventions and, since many of the Anglicans doffed their



aiters during the week, it was rather difficult to distinguish one from the other—such was the friendly intermingling. Whatever may have been true in the past, certainly this group of Americans is returning home with warm appreciation of the cordiality of the British and with the satisfaction of having made many new and warm friendships. Nor do our bishops return with any thought that the Episcopal Church has been in any way neglected. We wanted to share and we got it to such an extent that some almost grumbled at being over-

worked! For example, quite unexpectedly I was appointed chairman of one of the main committees—No. 2, on the Church and the Modern World, which meant constant attendance and a good deal of drafting of reports. Bishop Dun of Washington was chairman of the subcommittee on relations with non-episcopal churches; Bishop Hobson of Southern Ohio was the secretary of Committee No. 3, on Church Unity; and Bishop Nash of Massachusetts was the secretary of Committee No. 1, on the Doctrine of Man. In addition many

other American bishops took part in the debates both in committee and in the full conference and exerted no little influence. The British bishops were delighted that America was taking so active a part and thus "pulling its full weight in the boat."

On the whole this Conference should go down in history as distinguished for its spirit of fellowship and human brotherhood, thus marking the arrival of a true consciousness of *koinona*, or sense of community of the Anglican Communion throughout the world.

## The Unity of the Church

By the Rt. Rev. Goodrich R. Fenner, S.T.D.

Bishop of Kansas

THE Lambeth committee charged with the duty of considering the unity of the Church was known as Committee No. 3. It was under the chairmanship of the Bishop of Chichester. Soon after we assembled as a committee we were divided into three subcommittees. Subcommittee No. 1, under the chairmanship of the Bishop of Derby, prepared the report of the Church of South India. Subcommittee No. 2, with the Bishop of Washington as chairman, had the responsibility for the report on relations with non-episcopal Churches; and Subcommittee No. 3, with the Bishop of Chichester as chairman, did the basic work on relations with other Episcopal Churches and the Ecumenical Movement.

It is hard to give an adequate description of the enormous amount of lifting, examining, and going over each report received. Every item—one might well say every word—was examined and debated in each subcommittee. Then it came before the whole committee and was examined even more critically, if that is possible. Sometimes entire sections were thrown out and new drafting committees set to work to frame statements that would more nearly meet the mind of the whole committee. When the three sections of the report were finally presented to the full session of the Conference, they represented in a very real sense, the work of the whole committee.

### INNINGS FOR EVERYONE

As I look back on it all, our little subcommittee on relations with non-episcopal Churches, seems a calm and peaceful little meadow brook in comparison with the mighty torrent that poured forth when the whole committee's report came before the full session of the Conference. If any of us thought that careful, critical, and exhaustive treatment had been given his subject in subcom-

mittee and in the whole committee on unity, he had yet to see the ultimate in critical examination. It is reported that before coming to Lambeth nearly every bishop in the Anglican Communion had expressed a desire to be on Committee No. 3. Only 66 were formally placed on the committee, but certainly the other 260 had their innings when the report came up for consideration. They were the principal speakers; and it was right that they should be. Those of us who had a hand in framing the bases of the reports had the primary duty to explain and defend what we had done and to help bring the thought of the Conference into the great measure of agreement that was finally achieved.

It would be much easier to try to analyse the unity report six months or a year from now. It is inevitable that

those of us who have been so close to the exacting demands of the work have it mixed up with the cross-currents of debates, special claims, personalities, and all our own predilections and hopes. It is hard to assess their permanent values this early and be objective about it all. One can give, therefore, only his first impressions. And so, to the report.

### URGENCY AND CAUTION

In all our discussions and in the report itself, two notes were struck early that stayed with us all through the Conference. They were *urgency* and *caution*. They were struck by two different schools of thought, to be sure, and the report will be criticized just because the two are in it. It will be said that it is a timid document of compromise posed against a world aflame with ideologies of totalitarian nationalism and anti-Christian materialism. It is not a timid document. It tried to hold in balance what the Church is and what it has to contribute. It cannot give unless it remains true to its essential nature. If this is caution bought at the expense of the urgency of the times, then the judgment of God is upon us. But we still have to remember that God, through His Holy Spirit, led us to what we are and a sudden casting away of it all would be tantamount to saying that He really didn't place much value on it Himself.

It is true that our divisions have hindered the mission of Christianity amongst the peoples of Asia and Africa and the witness to our common Lord in our own English-speaking world has likewise failed of cogency because we are not organically bound into one united Church.

"We know that the limitation of human perspective," says the report, "can easily read into the circumstances of any particular epoch an exaggerated sense of special or unique urgency. For the Christian mind there is present at every movement in



BISHOP FENNER: Found a "portentous note" in Lambeth action on unity.



history a compelling sense of the divine urgency of the 'now.' But this unchanging insistence of God's demand upon us must be interpreted in terms of the actual situation in which obedience to it must be given . . . But at the same time the acute difficulty of coming to a common mind upon some of the essential conditions of unity has brought home to us the danger of allowing this sense of urgency to short-circuit the scrupulously honest examination of the theological and ecclesiastical basis on which we are trying to facilitate the building of a united Church. To both these needs we have sought to do justice."

### SOUTH INDIA

The report contains expressions of joy over the union of the churches in South India. To me, a feeling of joy is not tempered by qualifications and restrictions. After quite a bit of rejoicing the report settles down to a sober and pointed criticism of the Church of South India as it is now constituted. The report assumes that the union effected at Madras in September, 1947, brought into being a Church composed of those who were heirs of the Protestant Reformation and those of the Anglican Communion who embody both the Catholic and Evangelical tradition. It goes on to say, "We see our Church achieving something which has never been achieved before—something for which many of us think God has especially equipped the Anglican Communion." This last—about the special equipment of the Anglican Communion—is a portentous phrase and I will refer to it later.

Regardless of what we may think of the Church of South India as it now stands, we must recognize the fact that the four Anglican dioceses of South India that went into it received every encouragement from Lambeth 1930. It was then expressed as "our strong desire, that as soon as negotiations are successfully completed, the venture shall be made and the union inaugurated." Certain limitations and promises were set forth by Lambeth in 1930. It is stated that the Church of South India will not itself be an Anglican Church, but it will have partial and limited intercommunion with us. This would consist of its bishops being received as bishops by Anglican Churches, and episcopally-ordained ministers being entitled, under the usual rules, to administer Holy Communion in Anglican Churches. Its communicants will be entitled to communicate at Anglican altars. Those promises of Lambeth 1930 were generously fulfilled by the action of Lambeth 1948.

For myself, I think we went beyond what Lambeth 1930 had predicated for us, and I believe such a view is amply supported in the context of our report itself. In the first place, our 1948 statement says that "we must make it plain that the scheme as finally adopted is in certain ways less satisfactory to Angli-

cans than the scheme which the Lambeth Conference of 1930 had before it. Many of us, while deeply concerned for the unity of Christ's Church, have found ourselves exercised, in the later stages of the negotiations, by grave and deepening anxiety."

### THEOLOGIAN'S RECOMMENDATIONS

As a result of this anxiety, a committee of theologians, appointed by the Archbishop of Canterbury in June, 1946, made certain criticisms and suggestions, which were incorporated in the Lambeth document of 1948 and endorsed in its resolutions. In brief these are:

1. The statement of the Faith of the Church should be so redrafted as to place the adherence of the Church of South India to the historic Faith of the Church Catholic beyond question.

2. The statement on the Sacraments in the Church should be freed from misleading ambiguities.

3. Confirmation should be made the general rule of the Church.

4. Modification of rules that would properly safeguard the position of the bishops.

5. A reconsideration of the relation of the Church of South India to other churches not episcopally ordered.

6. A clarification of the circumstances in which non-episcopally ordained ministers may continue to exercise ministry in the Church of South India at the conclusion of the interim period. (It will be remembered that in South India, the non-episcopal ministers in the Church at the time of the inauguration may remain so.)

The Archbishop's Committee and the Conference itself express a hope that these matters may be cleared up so that full intercommunion may be established. Resolution 40(c) of Lambeth 1930, after stating that unity may be reached gradually by the interaction of the different elements of the United Church upon one another, goes on to say that "it is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals."

The process of clearing up and interaction will go on and one hopes and prays that it will lead the Church of South India into a faith that is truly representative of the One, Holy, Catholic, and Apostolic Church. The report calls it just that, but surely such a statement arises from a romantic evangelicalism. The United Church is not yet one year old. Certainly there has been salutary interaction from one brief year of close association in one Church. Can it possibly bear out in itself at this date all four notes of the Church when half its ministers are not within Catholic order and at least half its members, because of the Pledge, are still a part of

those Churches that neither outwardly nor inwardly have made any change in their former allegiance? Yes, presumably, they agreed to the constitution which makes them members of the Church of South India, but for the thirty-year interim period they are protected by the Pledge which makes it possible for them, ministers and people, to continue their old allegiance unmoled. One fears that interaction of the different elements will have too limited an area in which to work.

### THREE KINDS OF MEMBERS

The report states that there are three categories of members in the Church of South India. (1) There are the ex-Anglican bishops, priests, deacons, and laity; (2) other members who have not been episcopally confirmed or ordained and (3) those who have been episcopally ordained and confirmed since the union.

The Conference urges the acceptance of those in the first category and asks that they "be allowed full privileges of ministry and communion in any Church province, or diocese of the Anglican Communion, subject to the regulations of the responsible authorities in the area concerned."

Those belonging to the second category would be admissible to Holy Communion and certain other Church privileges on the exercise of the principle of "economy," but would not have the right to celebrate at Anglican altars. The report goes on to state: "They have not acquired any new rights or status in relation to the Anglican Communion as a whole solely by reason of their membership in the Church of South India."

The third category gave Lambeth the most trouble—what to do about those who have been episcopally consecrated and ordained at or since the union. The dilemma is well and fairly stated in Resolution 5, "The Conference is unable to make one recommendation agreeable to all. It therefore records the two following views:

"One view (held by a majority) that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area; another view (held by a substantial minority) that it is not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons."

The phrases, "subject to the regulations of the Churches, provinces, or dio-



ses," and "subject only to such regulations as are normally made in all such cases by the responsible authorities in each area," will likely prove bothersome and confusing. Our people will find it difficult to understand why a South India bishop is acceptable in one area and not in another, but this, of course, is the penalty we have to pay for the recognition of their ex-Anglicans and newly-ordained and consecrated presbyters and bishops. It is perhaps the only way out of the difficulty. If there had been another and a better one, the Conference would have found it. In all conscience we tried hard enough.

The Conference declared emphatically that the episcopal orders and ministry of South India are valid so far as regularity can be guaranteed by the "form and manner" used in consecrating and ordaining. The Church of South India was most meticulous in achieving this. The report, however, goes on to say, "But it remains true that form and manner alone are not sufficient to guarantee the character of a ministry. That can be substantiated only by the faith and practice of the Church itself."

#### A GOOD BEGINNING

In a real sense this last quotation summarizes the attitude of Lambeth toward South India better than any other line in the report. It isn't all we had hoped for at the time of the inauguration, but it has made a good beginning. It has the task of annealing into one Catholic faith and order two other types of ministries and three other liturgical traditions. It must have time to develop—and certainly we received full and enthusiastic assurance from those intimately associated with it that it is their full intention and desire that they

shall grow into and realize wholly in their life the historic Catholic faith and practice.

South India wants our encouragement; and this, the report shows, we have given generously, but beyond this it wants our patience and our prayers. A tremendous, and I may add, a holy experiment is being worked out. I am impressed that their goal is clear before them, and that they mean to succeed. The Church is not a part of the Anglican Communion; it has no intention of ever being. But it does propose that it shall be, in God's good time, a strong and united Church, truly apostolic in faith and order and in full communion with us and with the other branches of the Catholic Church who are concerned with the great desire for a united Christendom based on Catholic faith and practice.

#### NANDYAL

The Nandyal problem in South India arose when a large group of Anglicans in the Nandyal area of the diocese of Dornekal refused to become a part of the new South India Church. Their numbers are variously estimated from 22,000 to 35,000.

The Pledge in the South India scheme stated that no coercion would be used to make any one or any group go into the new Church. The Nandyal group has elected to stay out. The numbers are so large that it is difficult for anyone to find out and assign any one or a dozen reasons as to why they did not choose to go into the Church of South India.

Petitions, appeals, and arguments were heard from all different angles, but Lambeth itself did not incorporate any of them in its report. It simply re-

affirmed the principle that no coercion would be used and that in conformity with the Lambeth 1930 decision no new dioceses would be set up. It also expressed the hope that "all Christians in that area may find their home in the Church of South India."

The Conference requested the Metropolitan of India (The Bishop of Calcutta) to appoint a commissary to take spiritual oversight of the Nandyal Christians who have not joined South India. When episcopal ministrations are required, a bishop of the Church of India, Burma, and Ceylon will be sent with the approval of the Moderator of the South India Church (an ex-Anglican bishop) and the new South India bishop of that area. Ordinands who are of the Nandyal group would take the oath of canonical obedience to the Bishop of Calcutta.

The Nandyal situation has arisen so very recently that on the best information the action of Lambeth seemed the only thing to do in the circumstances. Certainly, after Lambeth made the promise it did in 1930 of not setting up any new jurisdictions in South India, this Conference had to stand on that agreement. Anything to the contrary would be an invitation to chaos in the new Church.

#### NON-EPISCOPAL CHURCHES

Nothing is quite so tricky and fraught with so many fine points and so many confusions as this matter of our relations to non-episcopal churches. Here we Anglicans have a cultural affinity with the Protestants—our social and political ideals are so much the same; our sense of the great evangelical need and emphasis for our day is the same; our regard for the place of the Scriptures is the same—and yet we find ourselves with such widely divergent positions on the ministry and the sacraments. This is an old story, but it always confronts us and we can never escape it.

How did Lambeth deal with it, and is there anything new that we can lay hold of as effective tools for the future? No new avenues were opened up, but for myself, I have hope that our report will commend itself to the Church as having provided new incentives to keep trying. I think, primarily, we have set forth with utmost appreciation our regard for the non-episcopal churches and the great contribution they have to make in a united Church, and we have also made our Anglican position clear as to what is fundamental in our life and what it is that we deem necessary if any resulting union is to issue in a truly Catholic Church.

#### EVANGELISM

There are some, perhaps, who will think that we have not given a sufficient emphasis to the evangelical element inherent in the Anglican Communion. Not

## The Lambeth Twins

This is one of those Lambeth secrets that aren't supposed to be told for ten years. Accordingly, we hope our readers won't tell anyone.

Bishop Tucker of Ohio (left) and Bishop Gardner of New Jersey agreed to present the American marriage canons to the Lambeth Committee on Marriage and Discipline, in order to present the differing views on the area of nullity which exist in the American Church. Bishop Gardner spoke first and Bishop Tucker followed. In the committee this cordial arrangement aroused a good deal of interest which, it was felt, contributed to the whole report. Among the Bishops, the two Americans were nicknamed "The Lambeth Twins."

The resolutions [L. C., August 29th] forbade Churchpeople to remarry after divorce but stressed the



Church's pastoral responsibility toward those who had violated the law.



much was said about it, I imagine, because we all take pretty much for granted those elements of the Catholic faith that were recovered for us and given new meaning by the Reformation. A superb statement comes, however, in the last sentence of the introduction to this section. It says, "The evidences of apostolic religion are not only credal orthodoxy and historic order but also spiritual vitality and evangelistic zeal."

The Chicago-Lambeth Quadrilateral is commended as the basis of negotiation and it reiterates the Lambeth 1920 Appeal to all Christian People in stating that "the Episcopate can alone provide 'a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.'"

It is right that the report should present again what has so often been presented before; that some of us regard episcopacy to be of the *esse* of the Church, and others regard it to be of the *bene esse*. Moreover, it is proper that the report should state the two resulting views as to the validity or non-validity of non-episcopal ministries and sacraments. But regardless of divergence of views and all other views that may lie in between them, the Conference states clearly that "the acceptance of episcopacy as a part of the life of the Church and of episcopal ordination as the rule of the Church is a pre-requisite for the formation of a united Church with Anglican participation, or for the establishment of rules of intercommunion." The report goes on to say that "room must be left for varying interpretations of the fact of episcopacy, provided that the historic succession is maintained, and that the functions of the episcopate are such as have been traditionally assigned to it."

#### COMPREHENSIVENESS, TENSIONS

Divergent views within the one Church make for comprehensiveness and they also make for tensions. The paragraph on comprehensiveness and tensions is a masterful piece of definite and forthright thinking about the "bridge" function of the Anglican Communion. A lot of superficial talking is done about the Church as the "bridge" Church. I grew awfully weary of it a long time ago, but this short paragraph sets forth with remarkable clarity what our comprehensiveness and tensions should mean for us in the mission of unity.

"We recognize," the report says, "the inconveniences caused by these tensions, but we acknowledge them to be a part of the will of God for us, since we believe that it is only through a comprehensiveness which makes it possible to hold together in the Anglican Communion understandings of truth which are held in separation in other churches,

that the Anglican Communion is able to reach out in different directions and so to fulfill its special vocation as one of God's instruments for the restoration of the visible unity of His whole Church. If at the present time one view were to prevail to the exclusion of all others, we should be delivered from our tensions, but only at the price of missing our opportunity and our vocation."

#### ANGLICAN LOYALTIES

This is a recurrence of that "portentous note" I mentioned earlier. Does it mean that the fulfillment of our "special vocation" will also mean the disintegration of the Anglican Communion? Are the ties that bind us together as Anglican Churches strong enough to withstand the tensions that will inevitably arise in immature and poorly thought out movements toward unity that are



BISHOP DUN: "Had the hardest task in the entire Conference."

under way in all areas of the Church? The report contemplates just such situations when it says that "there are those who fear that hasty and ill-advised schemes may be brought into operation, resulting in the dissipation of the good inheritance committed to us," and it cautions that there should be given "deeper theological thinking than has yet been given to the problems before fresh schemes for corporate reunion are taken in hand."

My own opinion is unimportant. My experience and powers of observation are far too limited, notwithstanding, but I have grave fears. Loyalty to the Anglican Communion is not as deep or as potent as I expected to find it at this great conference. With all the splendid hopes and expectations that are enshrined in South India, I cannot escape the conclusion that it was a blow to Anglican loyalties.

"They did it, why can't we? Lambeth gave them permission to go out from us, why can't we have the same right accorded our schemes?"—These questions from proponents of other schemes cannot be answered by saying

that we want to wait to see how South India works out before we give endorsement to other proposals.

On the other hand, it may be interpreted that what I have called a blow to Anglican loyalties is a good blow. I do not think so, but the larger view is set out in the report to the effect that Anglicanism may be destined to lose her identity in the cause of a wider and more comprehensive Catholic unity. It is a glittering prospect that invites us on into the fulfillment of this special vocation, but for the present, at least, I would be happier about the future of Catholic unity if I could feel that there was always the solid core of Catholic faith and practice as believed and exemplified in the Anglican Church to which all movements and schemes would add here.

We must participate in all these plans and schemes in various countries. The movement toward unity is strong in all of them and if we are not in on the planning and negotiating now we may be withholding the great contribution that our Church alone can make to them. Certainly they mean to go on without us if we hesitate at this critical juncture. But some of the schemes are "hasty and ill-advised," and it cannot be thought that the Anglican Communion is in any way fulfilling its special vocation of bringing about a wider Catholic unity when the Church loses its identity in a proliferation of new sects.

#### TYPES OF APPROACH TO UNITY

It would go quite beyond the scope of this article to try to analyse the various schemes of union that came before the Conference. They were considered in the three brackets in which they naturally fall—and even in these rather comprehensive brackets they differ slightly from one another.

The first type of scheme is that which contemplates organic or corporate union. They envisage bringing into being distinct churches which would be self-governing as our own Church in America is self-governing. Schemes of this general type are under consideration in North India, Ceylon, Nigeria, and Iran. Of these schemes, Ceylon stands out as more satisfactory from the Anglican point of view than any of the schemes presented. The interim period is avoided by the immediate unification of the ministries. Confirmation and the historic position of the bishop is safeguarded at the outset. Its statements regarding the ministry and the sacraments are at once clear and theologically sound. North India has been strongly influenced by the South India scheme, but it is a decided improvement upon it. Both the Nigeria and Iran schemes in their present state are quite unsatisfactory. Much more thinking through the implications of their proposals should be given, and Lambeth suggests in its resolutions that



proponents in both of them should have the help and guidance of competent theologians as well as study the divisions and progress of such schemes that of Ceylon.

The second type of scheme is for intercommunion between churches in the area on the basis of provisions for mutually recognized ministry. This embraces the proposals in Canada and Australia. These two plans seek to institute a ministry at the level of the presbyterate or priesthood acceptable to and recognized by all the churches concerned. In Canada this would be achieved by each church ordaining by its own form and manner the ministers of the other church. In Australia it is proposed that the same purpose would be fulfilled by the use of a mutual formula by Anglican bishops in ordaining non-episcopal ministers and the ordaining authorities in other churches in the commissioning those who have received episcopal ordination.

The pros and cons of "supplemental ordination" are well set forth in the report, but they are too extensive to try to do justice to them here. No effort is made to reconcile them, because the committee believed that both sides should be fully considered and more study given to the subject with the possibility in mind that some fruitful result might come after such study has been made.

A third type of scheme was that proposed in the Archbishop of Canterbury's sermon at Cambridge in November, 1946. To quote from the report: "It contemplated the possibility of achieving intercommunion between Anglican and non-episcopal churches which are efficiently agreed in the realm of faith, through the acceptance of non-episcopal churches of the historic episcopate with the functions that have belonged to it additionally." This amounts to non-episcopal churches taking the episcopate to their own church life and leaving it to these churches to adapt it to their own particular needs. Like Canada and Australia, it is an intercommunion scheme, but placed on the level of the episcopate instead of the presbyterate. The Archbishop's plan is criticized on the following points:

1. It does not make provision for a growing together such as would lead to organic union.
2. It is not likely that non-episcopal churches will be attracted by it if nothing more than partial intercommunion is offered.
3. Episcopacy *in vacuo* (unrelated to the concept of the episcopacy being an organ of the body of the Church) would not give to non-episcopal churches that which we or they would desire. The report so well says in another connection that catholicity is something which involves more than the possession of an undoubtedly valid ministry.

4. There is a great theological question involved in the spectacle of parallel episcopates exercising jurisdiction in different denominational churches. In spite of those criticisms the Conference does not discourage further explorations provided they are "linked with provisions for the growing together of the churches concerned."

The Conference came down quite definitely on the side of schemes that look toward organic union. It would almost appear that it was impatient with anything that smacked of temporizing with the problem of unity.

#### AMERICAN EFFORTS FOR UNITY

Our Statement of Faith and Order in Harmony with the Lambeth Quadrilateral was the only document presented by the American Church. Our Convention in 1946 requested the Presiding Bishop to present this along with



CHICHESTER: "Careful, precise, intelligent, austere" (See p. 18).

"such proposals for Church unity as are being considered by the Protestant Episcopal Church in the U.S.A."

The report commends our statement and says, "In our judgment this statement of Faith and Order is in entire harmony with the Lambeth Quadrilateral and may properly be used in the negotiations of the Protestant Episcopal Church in the U.S.A. with any interested Christian body."

Our Commission on Approaches to Unity had circulated a document on intercommunion, but as it was found that the question it asked was embodied in the Australian and Canadian proposals, no consideration was given to it. The answer, one presumes, would be found in the Conference's attitude toward these two intercommunion schemes.

#### PERSONALITIES

We are not to mention personalities or who said what, for a period of ten years. And it is an excellent rule if Lambeth is to continue to retain its integrity as the united voice of the entire Anglican episcopate. I am sure though, that it will not transgress the rule if I pay my respects to the two bishops I worked under in the subcommittee that considered non-episcopal churches, and the chairman of the whole committee.

Bishop Dun, the chairman of the subcommittee on non-episcopal church relations, had the hardest task in the entire conference. There is one South India Church, and a few episcopal Churches, but there are so many non-episcopal churches and there was a scheme to go with practically every one of them. Again there were one or two clear-cut problems — and one would not minimize their difficult nature — with South India and other episcopal Churches, but with non-episcopal churches the problems and their tricky natures were legion. Bishop Dun, with his fine disciplined mind, his patience, and his good humor, led us through the mazes of all of them; and I think it is due to his splendid guidance that we have a balanced, comprehensive, and altogether helpful report.

The Bishop of Chichester, Dr. Bell, did yeoman service as the chairman of the whole committee. He is such a fine gentleman always kindly, always fair, but none the less firm. His presentation of the full report was a masterpiece of clarity and brevity. His vast sweep of knowledge, information, and analysis of every conceivable angle on the problem of unity is not short of gigantic. And with it all there is in him that complete devotion to the Church which always placed him above any partisan clamor.

#### PRAYER DURING AN EPIDEMIC

ALMIGHTY GOD to Whom alone belong the issues of life and death, we pray Thee to keep far from our homes and to shield Thy people from the deadly sickness now threatening them with sorrow. Protect them by Thy Fatherly care from all ill, and strengthen their confidence in Thee. To those entrusted with the ministry of healing give wisdom and skill that, by Thy help they may minister to the needs of those who suffer, to the relief of their necessities and, if it be Thy will, to the restoration of their health. To the dying and the bereaved give the support of Thy Presence, and the fullness of Thy consolations through Jesus Christ our Lord. *Amen.*



# Man and Society

By the Rt. Rev. Oliver Loring, D.D.

Bishop of Maine

THE infiltration of Christian principles through a corrupt society waits for clearer understanding of the doctrine of the Incarnation. The Lambeth Committee of 50 bishops assigned to the discussion of the doctrine of man, recognized there is too much cooperation in a passive way by the Church in the contemporary evils and disorders of our present world. Failure to grasp the revolutionary nature of the Christian religion as expressed by St. John, "The Word was made flesh," produces the non-functional gap in the Christian program applied to the real situations in which man lives.

The report of the committee was received by the Conference; the resolutions were amended and approved. The theological center of the report is expressed in the first resolution:

"The Conference, believing that man's disorders and conflicts are primarily due to ignorance or rejection of the true understanding of man's nature as revealed by God in Jesus Christ, affirms that man has a spiritual as well as a material nature, and that he can attain full stature only as he recognizes and yields to the love of God as revealed in Jesus Christ and to the influence of His Holy Spirit."

## APPLICATION SLOW

St. Thomas Aquinas gave classic expression to this real and essential equality of man's spiritual and material nature. However, the application of the theological truth by the members of "the organism," Christ's mystical Body, to all the conditions of man's present life is halting and partial.

This committee was mindful of the need for a clear statement of the demands of the Christian doctrine of the Incarnation. The Church must learn repeatedly to purify contemporary views of man's nature in the thinking of its own members. Only so can the message and life of the Church function in health. Likewise, the doctrine of man must serve as the criterion in judging contemporary secular doctrines.

## COMMUNISM

"Marxian Communism, by ironic paradox, is at some points nearer to Christian doctrine than any other philosophy in the field. It, too, is a 'heresy' of Christianity."

It should be stated that the Conference faced squarely the difference between various Christian expressions of

Communism and "the dialectical materialism of Marx." The latter does not allow for any consideration of man's transcendence of the material universe. As a secular philosophy it falls short of the Christian doctrine of man. But so long as Christian society itself fails perfectly to observe the demands of the doctrine of Incarnation, Marxian Communism gains power by producing in human relationships certain elements, ideally capable of being absorbed into the life and work of the Church. "Marxian Communism is the spearhead of the attack on all that a Christian civilization stands for."

But the best Christian defense against this attack will come when Christians themselves accept the responsibilities of the Christian doctrine of man, as these obligations apply to man's relation to God and man within the Church, the blessed company of all faithful people.

## RELATED SUBJECTS

Press reports on this section of the Lambeth Report may deal largely with the discussion of Communism, but clergy and laity will find of equal value the detailed mention of man in his several relationships to the modern world. In this period of fundamental cultural change, it is necessary to have a restatement of the principles governing human rights. The proposed covenant on human rights now before the United Nations is endorsed by the Conference. "Unbridled sovereignty of the nation is op-



BISHOP LORING: Effective action stems from right belief.

posed to the basic truths of Christianity.

Again Lambeth declares in the words of the 1930 Conference, "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ, yet there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils."

In a section of the resolution dealing with the Church and the modern State there is both a warning and a challenge. In the light of the Christian doctrine of man the State is "under the moral law of God," but the Conference calls for a rethinking of the Christian responsibility to citizenship and to "vocation" in work.

## THE CHURCH MILITANT

A summons and a call to clergy and laity are given in the concluding resolutions of this committee. All members of the Church should, in the light of a realistic view of the present, acknowledge their failure, both personal and corporate, to make Christ universally known. No one is excepted from the responsibility to re-think the implications of membership in Christ's Body the Church. Six definite rules are given as a standard of Christian discipleship. Christianity, being a way of life, requires both understanding and obedience. In some detail, this section of the report enumerates practical situations in which Christians find themselves, under present conditions followed by clear recommendations for Christian action.

## PRACTICAL APPLICATION

Skilled theologians were active in the preparation of this report and the resolutions, but the language is purposely simple. The method of approach is pastoral with a strong effort to define man in his nature, environment, and duties in a manner readily accessible for "cell" discussion groups, for confirmation study classes, and the like. The text itself deserves careful reading by all, for it represents after numerous revisions, the briefest possible summary of the committee's discussions.

Church members must rightfully ask intelligent questions and hope to receive clear answers. At least the 1948 Lambeth Conference honestly asks the question, "What is man?" In no small measure, the answer is presented from the wisdom of the Church. The implications of that answer for the individual Christian entail the whole duty of man.



# The Church and the Modern World

By the Rt. Rev. Harold E. Sawyer, S.T.D.

Bishop of Erie

TO REVIEW the findings of the Lambeth Conference on the Church and the Modern World is not easy because to deal adequately with the matter one would find it necessary to cover the whole field of the Conference. There was hardly a discussion or debate which did not reflect directly or indirectly on this subject, whether the Conference was considering Church unity, the Anglican fellowship, Holy Matrimony, or any one of the many subjects at hand.

However, one of the most freely discussed subjects was the Christian doctrine of man. Man's nature and destiny were thoroughly explored according to the revelation by God in Jesus Christ. Man's nature is spiritual and material, and he attains his full stature while recognizing his duty to the fellowship of an ordered society, and his freedom of achievement, as he yields to the love of God and to the influence of His Holy Spirit. No view of man can be satisfactory which confines his interests and hopes to this world and to this life alone. With these thoughts as a basis, the discussions of the bishops centered upon Human Rights, the Church and War, the Church and the Modern State, Education, the Church Militant, and the Christian Way of Life. We shall take these up in order. As we are giving the résumé and digest of the resolutions of the Conference, we shall usually omit quotation marks.

## INDIVIDUAL RIGHTS

All men, irrespective of race or color, are equally the object of God's love and are called to love and serve Him. Every individual, therefore, has certain rights which enable him to perform his duties towards God as well as towards man. Among such rights are the life and personal security of the individual; the right to work, to bring up a family, and to possess personal property; the right to freedom of speech, of discussion and association, and to accurate information; the right to full freedom of religious life and practice; and these rights belong to all men, irrespective of race or color. These rights should be subject only to such limitations as are internationally recognized as necessary to protect public order, morals, and the rights and freedom of others.

## ATOMIC ENERGY

War as a method of settling international disputes is incompatible with the teaching and example of Jesus Christ.

Therefore, governments must work for the general reduction and control of armaments and for their final elimination. There may be times, however, when both nations and individuals are obliged to resort to war as the lesser of two evils. Atomic energy and its use ought under all circumstances to be outlawed as a weapon of war.

Christians ought to unite in working for the reconciliation of the nations which have been at war. Without delay, treaties of peace with Germany and Japan, based on principles of justice, ought to be made. After this the statesmen of the world, together with their people, must do their utmost to frame a world policy for the fuller development and a juster distribution of the world's economic resources, to meet the needs of men and women in all nations.

## PALESTINE

The Conference then affirmed its deep concern for the future of Palestine, praying that good order and peace may be restored to that land, sacred to Christians, Moslems, and Jews. The problem is a moral and spiritual one, touching the nerve-center of the world's religious life. It urged the United Nations to place Jerusalem under permanent international control.

The doctrine that power is its own justification was stigmatized as a most corrupting influence in political thought and practice today.

The Bishops condemned the concept of unbridled sovereignty of the nations and such usurpation of power by the

State as is opposed to the basic truths of Christianity. Further they denied that the individual exists for the State, but insisted that one of the principal ends of the State is the development of personality, the highest good of the individual. They welcomed the growing concern and care of the modern State for its citizens, and called upon Church members to accept their own political responsibility and to cooperate with the State and its officers in their work.

The Church must be free to order its worship and fellowship, to teach and to evangelize. In view of a tendency of the State to encroach on the freedom of individuals, the Conference urged Christians in all lands to guard such freedoms with vigilance and to convince public opinion that their preservation is essential to the maintenance of true democracy and personal and material well-being.

Recognizing that in the quest for a just social order the differences between those who value traditions and those who feel most urgently the need for change and reform may provoke enmity, the Conference believed that however strong tensions are, the fellowship of the Christian community should contain them.

## COMMUNISM

Communism was the subject of two resolutions:

"The Conference, while recognizing that in many lands there are Communists who are practicing Christians, nevertheless declares that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation, and a future life; it treats the individual as a means and not as an end; it encourages class warfare; it regards the moral law not as absolute, but as relative to the needs of the State. The Conference holds that while a State must take the precautions it regards as necessary to protect good order and peace, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way; and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

"The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice so that they may be well instructed as to what elements in it are in conflict with the Christian view of man and must, therefore, be resisted, and which



BISHOP SAWYER: *Consideration of the Church and the Modern World stems from the Christian doctrine of Man.*



elements are a true judgment on the existing social and economic order."

#### CHRISTIAN LIVING

Under the heading, *The Church Militant*, all Churchpeople were enjoined to look on their membership in Christ in the Church as the central fact in their lives, and to give a distinctive witness by (a) regular attendance at public worship, and especially at Holy Communion; (b) the practice of private prayer, Bible-reading, and self-discipline; (c) the bringing of the teaching of Christ into their everyday lives; (d) their boldly spoken witness to their faith; (e) the offering of money, according to their means, for the support and work of the Church.

Declarations on the Christian Way of Life includes the following:

"Discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion. In every land men of every race should be encouraged to develop in accordance with their abilities; every Churchman should be assured of a cordial welcome in any Church of one Communion, and no one should be ineligible for any position in the Church by reason of his race and color."

#### GAMBLING

The bishops urged that because of grave moral and social evils that have arisen as the result of gambling, no Church organization should make money by gambling. They deprecated the raising of money by this means whether by State or any other organization, however good may be the object for which the money is raised.

The Conference finally stressed the urgency of providing that every family should have a home of its own sufficient for fellowship and privacy. Marriage and motherhood remain the normal vocation for women, and the Conference urged the importance of fostering in girls the sense of the dignity of this calling and the need to prepare for it.

Education should be more than training for a livelihood or even for citizenship. It should be based upon the fact that everyone is a child of God, created for citizenship in Heaven as well as on earth.

Every man's work ought to be a vocation. Therefore, all possible guidance should be given to young people in their choice of a life-work which they can rightly regard as a form of service to God and their fellowmen.

#### CHURCH CALENDAR

##### September

- 12. 16th Sunday after Trinity
- 15. Ember Day
- 17. Ember Day
- 18. Ember Day
- 19. 17th Sunday after Trinity
- 21. St. Matthew
- 26. 18th Sunday after Trinity
- 29. St. Michael and All Angels
- 30. (Thursday)

# Impressions of Lambeth

By the Rt. Rev. Stephen F. Bayne, S.T.D.

Bishop of Olympia

**I** THINK most bishops who attended Lambeth would agree that the least important consequence of the Conference is the written report with its endless resolutions. That report will have a practical importance as applied by the several provinces, and as furnishing ammunition for speeches at the next Lambeth, and for historians seeking to investigate that unique phenomenon, "Anglicanism."

But the heart of Lambeth will not be discerned by reading its cautious testament. The heart of it and its unique importance lie precisely in what cannot be reported or communicated; in the impact secret and acknowledged of idea upon idea and person upon person; in the debate which is what it is because of the secrecy which surrounds it; the windy, sharp, massive, trivial, monotonous, burning debate quietly heard and springing up into life and flower in the minds of the Conference; and through that intercourse the perception and strengthening of the knowledge of the Spirit in the Body. That renewal and new establishment of the Church is the incalculably important consequence of Lambeth.

For three weeks—one at the beginning and two more at the end—we sat all day in the old library at Lambeth Palace, a lofty room, with our chairs arranged on three sides of a dais, over our heads the magnificent hammer-beam roof only barely restored after the blitz in time for the Conference. From eleven to one, and two-thirty to whatever time we adjourned, an endless series of addresses. "The Bishop of X, followed by the Bishop of Y," would be the Archbishop's introduction, then a scattering of applause (except for the giants), and a speech, punctuated by "Hear, hear," which no American can say without embarrassment because he makes it sound like "hear," instead of "hyuh." Then "The Bishop of Y followed by the Bishop of Z, and more of the same. Twenty or thirty a day, day after day, sometimes on a general theme (during the first week), sometimes to a specific resolution or report; and at the end a vote put by the Archbishop's crisp "Those in favor?"—"Those against?"

Another picture is of the committees at work in the two middle weeks, in Church House or Lambeth. Groups of thirty to fifty or more, now allowed to smoke and to speak informally, meeting day after day suggesting, amending, drafting, and redrafting, reminiscing

about life as a parish priest, flaring up in sudden impatience, measuring one against another, abruptly and without warning and shockingly aware of a whole range of God's activity which in the crystallized uniformity and loneliness of a bishop's life had been forgotten . . . and always learning and imagining and repenting and planning anew, and always reminded of the almost incredible variety of problem and society within which our world-wide Communion lives.

#### THE GIANTS

Some of the giants in both scenes are vivid in our minds: Kirk of Oxford, massive and iron, forgetting nothing and relentless, addicted to the most elaborate syntax ever spoken by man so that one listened torn between hope that he would once forget his subject and despair as in one sentence he would make the next three of one's own pet points. Bell of Chichester, careful, precise, intellectually austere to a degree, and one of the most completely honest debaters I know. Gregg, the Archbishop of Armagh, at 75 a wise and powerful speaker. Wand of London, whose warmth and directness endeared him to many of us. Strong of New Guinea, bringing us vividly and bluntly back to primitive Christianity with his moving account of the 20th-century martyrs. Yashiro of Kobe, able and immensely impressive with his clear, sharp analysis. Bishop Palmer, at 79 the sage of Lambeth, the great protagonist of South India, who had been the teacher of half the English bishops, it seemed, and resumed the role easily as we thought; venerable, bearded, and persuasive. Oldham of Albany, Haigh of Winchester, (the episcopal secretary whose minutes were memorable for conciseness), Calcutta, Armidale. And holding us all together the Archbishop, the "Headmaster," as disciplined and unassuming and as persistent in holding us to our task as can be imagined. It is hopeless to try to sketch them all and perhaps invidious to mention only some; but all were not giants.

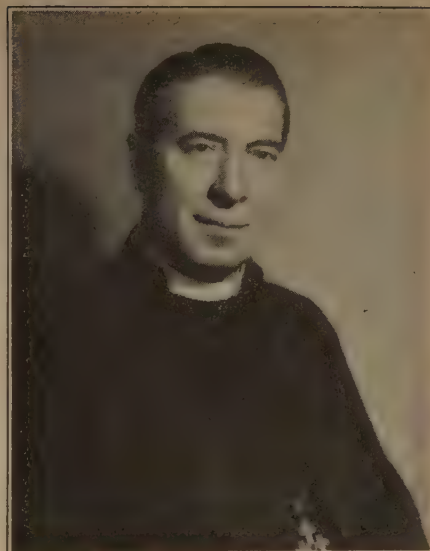
The types were vivid, too; the Schoolmaster (which is, we judged, a standard model among English bishops, like a two-door sedan), who needed only the chalk dust and the 50-minute bell to make the picture complete . . . and how discouraging it was, in the early days of the Conference, for an American or a missionary bishop, who felt enough like a school-boy anyway, to venture an



inion, sandwiched in as he was between two tutors in gaiters, whose courteous patience was only exceeded by their capacity to ignore such interruptions to the progress of their debate! But this in the early days only; one learned to do as the Romans do). . . . The Honest Man, who would announce with a toothy smile of Complete Sincerity that there had been Too Much emotion in this issue and he would give the Plain Facts (which he would do in a kind of jelly of suppressed passion). . . . The Friendly Critic, with his inevitable introduction, "I find myself, Your Grace, in great agreement with what so-and-so has said, etc., etc., etc., BUT . . ." (How welcome a figure he was on that hot and tiresome afternoon when almost the only enjoyment we had was sitting in wait for him and then chorus-ing from a hundred throats an echoing "BUT!") . . . The Watchdogs—of the Evangelicals, with his King Charles' head of "the ministry of the Word and Sacraments"—of the Catholics, reminding us at suitable intervals that "What the Church Needs is to Say Its Prayers and Make Its Communions" . . . The Clown . . . The Rabbit who never finished his sentences through sheer fright (most of us were rabbits, but some remembered to write out their sentences in advance) . . . The Ancient

One, with his quavering assurance that the Catechism and the 39 Articles were still the Backbone of England, and then remembering apologetically that there were foreigners present . . . The Youth Movement . . . The Enlightened One who felt we ought to know that there were many people troubled about Darwin and the Church should speak out frankly for Evolution. . . . The Cynic who reminded us that lots of people didn't give a hoot whether we resolved anything or not . . . There would be no point in remembering the types if one did not far more deeply remember the scores of plain men who said what their consciences bade them say and who spoke so often for all of us.

And through it all, in the most amazing way, penetrated and emerged the Church. The vexations and the superficialities alike disappear; and the steady reality of the Brotherhood remains, clearer and surer for all of us. It would be futile to argue that the differences were not real. They are very real. The gentle schism, the ever-so-courteous and balanced schism, of our policy toward South India is a measure of the differences. Even more significant are the differences between Establishment and sect, between the vigorous discipline of missionary churches and the smudgy compromise of the older ones, between East



BISHOP WAND: A "giant" by his "warmth and directness."

and West. Yet when those differences are not simply admired, like pies in either hand, but are roughly bent and woven into a coarse and imperfect but authentic fabric, then strength is gained even because of the differences.

Coming home from London, I read a paragraph from a sermon of Frederic Denison Maurice\*: "Let us make the members of the sects understand that we are setting up no opinions of ours against theirs, no leaders of ours against their leaders; that we desire to justify all that they find and their fathers have clung to in their darkest and bravest hours, all that their leaders taught them when they were inspired with most indignation against our indifference to Christ and His Gospel; that what we preach is Christ the One Head of a Body which time and space cannot bound, Christ the source and object of their faith and ours, Christ the destroyer of all sects, inasmuch as He unites men to God. Let us make Spaniards, Frenchmen, Italians, understand that we do not ask them to leave their churches for ours, to accept any single English tradition which is not also theirs, or to travel through the path by which God led His Teutonic nations in the 16th century."

Something like that depth and size in our understanding of Anglicanism is, to my mind, the consequence of Lambeth which really matters. To accept the Englishness of it as no more than the family name and fortune, behind us; to perceive that the ultimate vocation of the Anglican Communion is to lose itself in a greater family; most of all to know the fact of that Communion in the legions of men and women of every race and tongue who yet are blood-brothers with ourselves—that is what counts.

\*F. D. Maurice: Lincoln's Inn Sermons; quoted in *Witness to the Light*, by Alec R. Vidler, Scribner's, 1948.

## The Lambeth Scene

OTHER impressions of Lambeth were contained in a letter that Bishop Bayne sent to his diocese from London.

"I think the thing that moved me the most was the sight of all those bishops, from the ends of the earth, White and Black, Chinese, Japanese, Indian, American, British, all the spiritual children of the great family of our Anglican Communion, met together at the ancient throne of Augustine, and held together, not by law or dogma, but by the common blood of the Prayer Book in our veins.

"One is quite conscious of that bond of unity in our day-by-day meetings. The committee I am concerned with, for instance, discusses common problems; but in the discussion our differences are very clear, and it would be astonishing to a stranger to see how widely at variance our solutions are in different parts of the Church. But the family bond is never forgotten. Sometimes we American bishops have to remind our English brothers that there was a little unpleasantness in 1776 or thereabouts, but we got along all right.

"The establishment of the Church of England makes a big difference, of

course. The English bishops are sometimes amazed at the freedom American or Canadian or Chinese or African bishops have, and inevitably there is a more conservative attitude on the English side. But their learning is prodigious and puts us to shame . . .

"I must not mention meeting the King and Queen without saying how greatly impressed we all were with them both—not because they were royalty, but because they were so completely kind and friendly and because they were so obviously Church-people interested in the Church and in the Lambeth Conference, and in what we all were doing. I felt that the effect on a nation of a family like that must be incalculable . . .

"I must say that England has been kindness itself as a host. They have not much to share: food is very plain and very monotonous. Soap and towels and clothes and dishes and electricity and gasoline and newspapers and paint and sheets and milk and everything that we take so much for granted simply is not to be had except at the barest minimum—and yet there is not one of us who has not had enough and to spare."



## As Dying . . . And, Behold, We Live

**A**NGLICANISM is a unique phenomenon in the Christian world. Throughout its history it has not been at ease about those aspects of its heritage which made it different from other Churches. When the Lambeth Conference speaks of "being willing to defer to the common mind" or appealing to the "*consensus fidelium*," it does not mean the common mind of those who are in communion with the Archbishop of Canterbury nor the consensus of those whose faithfulness is defined by the Prayer Book and the Thirty-Nine Articles. Anglicanism frankly looks upon itself as only a part of the Christian world, ready and eager to be taught by the whole.

This spirit in Anglicanism is the well-spring and the guarantee of the great movement for Church unity begun by the Chicago General Convention of 1886, set forward by successive Lambeth Conferences, given concrete form by the General Convention of 1910 with its invitation to a World Conference on Faith and Order, and culminating in the initial meeting of the World Council of Churches at Amsterdam within the past few weeks.

There has been widespread disappointment among the Protestant Churches, and to some extent among the Protestant-minded in our own Church, that our declarations of desire for Church unity are not implemented in mergers with particular denominations. And when an Anglican Church does join with others in a bold reunion plan like that of South India, the response of Lambeth is to defer full communion and make tactful reference to six points of faith and order. Is this the deference to the common mind which Anglicanism sets forth as one of its cardinal characteristics?

As a matter of fact, it is just exactly that. The six points represent elements which Anglicanism shares with the great majority of Christendom—with the Roman Catholics, with the Orthodox, and with the undivided Church of the early ages. Even though the intransigence of the Roman communion prevents at present any serious effort toward reunion with it, or even any serious discussion of dogmatic questions, its witness is a vitally important part of that *consensus fidelium* to which Anglicanism appeals.

It is the whole company of those who have been baptized into Christ's body, and seek to believe His teaching and follow His way, that constitutes the Church—visible, but divided; possessing no acknowledged human head with clearly defined authority, but united in the life of its divine Head. Schism is a hideous consequence of human sin; but there are other human sins which grievously weaken the ministry and witness of the Church—pride, and the lust for power; greed; timidity; malice; institutionalism; deferring to

the spirit of the world. None of these things can prevail against the Church, and neither can schism, nor the schismatic spirit.

**I**S ANGLICANISM, then, like the Englishman inimitably described by W. S. Gilbert?—

"Full private Jones described might be  
As a man of mournful mind;  
No characteristic trait had he  
Of any distinctive kind."

Does it preface every pronouncement with, "We may be wrong, but . . . ?" We think that Lambeth 1948 provides a clear and vigorous confutation of such a charge.

As Bishop Donegan points out in his article in this week's issue, the authority of Anglicanism is a dispersed, rather than a centralized authority; and yet this authority is quite sufficient for the needs of Christian belief and action.

"This essentially Anglican authority is reflected in our adherence to episcopacy as the standard and center of our order, and the Book of Common Prayer as the standard of our worship," says the Lambeth Committee on the Anglican Communion. "Liturgy, in the sense of the offering and ordering of the public worship of God, is the crucible in which these elements of authority are fused and unified in the fellowship and power of the Holy Spirit. It is the living and ascended Christ present in the worshipping congregation who is the meaning and unity of the whole Church. He presents it to the Father, and sends it out on its mission."

The "characteristic traits" of Anglicanism, accordingly, are those which God Himself impresses on it. They are the characteristics of the life of the Church itself, as described in the Scriptures, defined in the Creeds and the writings of the theologians mediated in the ministry of the Word and Sacraments, and verified in the witness of the saints and the consensus of the faithful.

We do not need an infallible pope to tell us that God is three persons in one being, that Christ is both God and Man, that He has saved us from our sins and made us joint-heirs of eternal life. The Church knew it before popes were infallible and will know it after papal infallibility is a quaint relic of the ages of controversy.

Christ Himself is sufficient authority to testify to us of His presence in the Holy Eucharist. The Holy Spirit testifies for Himself in the Scriptures and the life of the Church. The Faith of the undivided Church today (for men cannot really divide the Body of Christ) is not such a remote and complicated thing



at he who sincerely seeks it cannot find it except in the "living voice" of one bishop. Schism and heresy are not the result of a fearless unshackled search after truth. They are the results of pride, intellectual and institutional; of worldly maneuverings for power; of vested interests seeking to protect themselves; in short, of sin.

Anglicanism stakes its whole case on the concept that the Christian Faith is not a delicate intellectual issue in the minds of experts but a living, vital, observable phenomenon, as unmistakable as a mountain or an elephant. As the four blind men individually described the elephant as "like a tree," "like a wall," "like a rope," and "like a snake," according to where they touched it, each man must depend on the experience of others to amplify and correct his own. Diversity of experience is to be expected. But it is not harmful except when pride intervenes to declare that the elephant is "just a tree," "just a wall," "just a rope," or "just a snake" — that the part is the whole.

Thus it is that Anglicanism, which desires no independent existence or individual traits, finds itself with a unique character and unique mission as set forth in the acts of the Lambeth Conference and the several articles in this issue. St. Paul's "as dying—and behold we live" is an excellent epitome of this mission. We are attracted by the virtues of other

Churches, Protestant and Catholic. We long for communion with them, for the eventual submergence of any separate existence from them — and behold, we live a life that comes from God because our mission is His mission: a life that is infinitely richer because we know that we are a part of something greater and more glorious than ourselves. And yet it is a life filled with tensions because Anglicanism is a microcosm of a Christian world which is torn apart by doctrinal cleavages. What gives Anglicanism its special stamp and temper (Says one Bishop at Lambeth to another, "Let's have lunch together." Replies the other, "That's an excellent suggestion. Let's consider it again in 1958.") is its determination that the chasms which have divided the rest of Christendom shall be among us no more than cracks, marring but not breaking our unity.

The Lambeth Conference, of enormous moral authority but no administrative or dogmatic authority whatever, is a fitting symbol of Anglican unity. It is a "moral and spiritual unity, resting on the truth of the gospel, and on a charity which is patient and willing to defer to the common mind." And we dare to find in this unity a reflection of the power that binds the Holy Trinity into one — love, without compulsion, without condition, and without measure. "As dying . . . and, behold, we live."

## Czechoslovakia — European Enigma

*This is written from Amsterdam, upon return from a visit to Czechoslovakia during which I interviewed a number of religious and political leaders.*

TO AN American observer today, Czechoslovakia presents a confused and confusing picture.

On the surface it is calm and peaceful. Its capital city of Prague, little damaged by the war, is as beautiful as ever. The Jan Huss monument in the center of the city stands as a constant reminder of the spirit of liberty which is so deeply imbedded in the hearts of its people. But today that spirit is silent, fearful, awaiting a future that no man can foresee.

Czechoslovakia is a country that is particularly dear to the hearts of Americans. It was on American soil that the republic of Czechoslovakia was first proclaimed, in the days of World War I, and the names of Masaryk and Benes are known to us as those of great patriots whose spirit was akin to that of our own freedom-loving forebears. It was they who led their people to establish in Central Europe the only truly indigenous democracy, and under them it became strong and took its place in the concert of independent nations.

Then came Munich. Democratic Czechoslovakia was sacrificed as a burnt offering to the false god of "peace in our time." And soon this brave nation became a victim and puppet of Nazi Germany. Is it any

wonder that, after that bitter experience of betrayal by its friends, Czechoslovakia is not willing to entrust its fate again to the nations of the West?

But Czechoslovakia proved a bitter pill for the Nazis to swallow. On my visit there last month I heard many a tale of the activities of the underground, and of the passive resistance of the populace. So infuriated did the Nazis become at this passive resistance that they leveled the entire town of Lidice, murdering all its inhabitants and destroying every trace of its existence. I stood on its site, marked by a stark wooden cross with a ring of barbed wire, and pondered the effects this infamous crime must have had upon the hearts of a proud and brave people. From Munich to Lidice — it was an inexorable chain of events that marked the greatest national betrayal in modern history. And it goes far toward explaining why Czechoslovakia has turned away from the West and toward the East in its new search for security.

And I visited the Church in which were sheltered the men who killed Heydrich in vengeance for the inhumanities perpetrated by that cold-blooded Nazi gauleiter. It was an Orthodox bishop, Gorazd, who hid them, and who was executed by the Nazis and his body secretly destroyed, for so doing. Gorazd is now a national hero and martyr.

It was the same Gorazd who had visited our General Convention in 1920, and entered into a



nearly-forgotten concordat for intercommunion between his Church and the American Episcopal Church — a concordat that was never fully implemented because of events on both sides of the Atlantic. But Gora'zd was a friend of America and of our Church, so the plaque in his memory at the spot where the Nazis breached the wall of his church and flooded the basement to flush out the men he was protecting is of special interest to American Churchmen.

AS in Hungary, I tried in Czechoslovakia to find the key to the religious situation, and the relationship between Church and State. And I found the situation even more confusing in Czechoslovakia than in Hungary. For so far from there being an open conflict between Church and State, the Communist government actually seems to be encouraging both the Catholic and the Protestant Churches. True, the education of the children is being taken more and more under the control of the government; but the teaching of religion continues to be compulsory and there has been little observable change in the schools, and none in the churches.

The declared policy of the government of President Gottwald is to recognize all existing Churches as religious factors in the country, and to enlist their coöperation toward the achievement of a so-called "people's democracy." The country has a high percentage of Church membership approximately 70% Roman Catholics, 10% Czechoslovak National (Protestant) Church, 10% other Protestants, 2% Jews, 8% scattered, or "without confession."

The Roman Catholics are, of course, officially opposed to Communism in Czechoslovakia, as in all the world. But the rank and file of the clergy, and even some of the leaders, seem to have adapted themselves to the new regime with remarkably little difficulty. I was even told by one prominent leader of the Roman Church in Czechoslovakia that both Church and people were better off under the new regime than before. But I was told by others that they feel the present sense of security is a false one; that the Communists know better than to fight on two fronts at once, and that they would surely turn against the Church as soon as they feel they really have full control in civil affairs.\*

I talked with one Protestant leader who seemed satisfied to the point of complacency about the religious situation. Speaking of the so-called "National Church" (which verges on Unitarianism in its theology) he said that as a Church it supported wholeheartedly the new social developments, which were felt to be in the Hussite tradition. He felt that the new social order promised greater justice and brotherhood than in the past. The situation was, he felt, quite different from that in Russia. The ideological

basis of Communism—dialectical materialism—was of course the same, but the forms were quite different. Here there was no persecution of the Church — especially the Protestant Church — because it was not so closely linked with the old order. Indeed, the State was offering to undertake the full support of the Church, instead of the approximately 40% support under the old regime. I asked him whether he did not feel that full support would make the Church the puppet of the government, but he replied, rather naïvely, that the government had promised complete religious freedom and that it would be foolish not to accept this promise at its face value.

DR. JOSEPH L. HROMADKA, dean of the Jan Hus theological faculty of the University of Prague went even further. In an address at the plenary session of the World Council of Churches in Amsterdam he said:

"Communism represents, although under an atheistic form much of the social impetus of the living Church, from the Apostolic Age down through the days of the monastic order to the Reformation and liberal humanism. It is our great task to understand our own failures, omissions, and intangible selfish motives, to acknowledge the right of the new barbarians to become the co-builders and heirs of the treasures that were accumulated through the centuries, and enjoyed only by some of the few nations of Europe and America."

In a subsequent interview, Dr. Hromadka said that until his return from America in July 1947 (after teaching for a year at Princeton University) he had thought that Czechoslovakia might provide a synthesis of the ideas of the East and West. However, he soon realized the impossibility of this, and he now felt that Gottwald and the "good statesmen" with whom he was surrounded were doing their best on behalf of the people. Since the February revolution the nation had been developing along the lines of total Socialism. He himself would not (he said) have done it as it was done in February; but now we must cope with the situation as it is and make the most of it.

Czechoslovakia, said Dr. Hromadka, is still in a state of revolution. The people do not possess all the freedoms, but we are not living in a time of normal democratic processes and cannot expect orderly developments. He recognized many injustices at the lower levels of political action, but felt that any other way would not have succeeded; and he was determined not to oppose the regime but to help it win through to success.

At the opposite pole was another Protestant leader, whose name I may not mention for obvious reasons. He declared emphatically that 80% to 90% of the people of Czechoslovakia were opposed to the Gottwald regime, but that they were afraid to speak. They were, however, not for the old capitalistic order but for something like the Labor government in England or the "New Deal" in America. As to the Church, he felt that it was in exceptionally grave

\*Since the above was written, the Roman bishops have issued a pastoral letter which may herald more open conflict between Church and State (See page 9).



nger, because the State did not attack it openly but is lulling it into a sense of security while at the same time undermining its basic foundations.

Yes, the situation in Czechoslovakia is confusing. In a way, I feel that I know less about it than I did when I went there — just as a college graduate is less confident of the extent of his scholarship than is a sophomore. But some things I do know — some good and some bad; some encouraging and some disquieting, if not downright alarming. Perhaps it will help me if I put them down one after another, with no attempt to harmonize their apparent inconsistencies.

1. In Czechoslovakia, as in Hungary, the situation on the surface is quite different from what we Americans have been led by our press and radio to believe. The streets are safe, the people are living normal lives, the churches are open. There is no apparent press censorship and no apparent restriction of freedom of speech or of religion. I had no difficulty getting into or out of the country, or seeing anyone I wished to see. Indeed, so calm were things on the surface that I did not hesitate to cable my 18-year-old daughter to join me in Prague, and she did so without any difficulty or complications.

2. There are leaders in both the Roman Catholic and the Protestant Churches who are, if not themselves Communists, at least highly sympathetic with the avowed social aims of the government. Some of them are probably party members, though I met none who admitted it.

3. But the recent elections were obviously not free, and I heard many tales of the ways in which pressure was brought to intimidate people into voting the party ticket instead of the blank ballot, which was the only means of protest. Those who voted blank ballots were openly stigmatized as traitors.

4. It is widely felt that the suicide of Jan Masaryk, and the resignation of President Benes, were protests against the trend of political affairs, and there is much sympathy with those protests. Even today pictures of Benes and Masaryk are seen much more often than pictures of Gottwald and Stalin.

5. There is an almost fanatical friendship for America and Americans. One American living there told me that he had taken the American flag off his car because he was embarrassed by the pro-American demonstrations it invariably set off.

6. Prices are low, but all basic supplies — food and clothing — are strictly rationed, and the shelves of department stores and the like are almost bare. Moreover I was told, not once but several times, that to buy such scarce items as shoes it was not enough to have money and a ration ticket — it was necessary also to show a card indicating membership in a trade union or Communist organization.

7. Some American magazines, such as *Life*, are banned from Czechoslovakia; others, like the Paris edition of the *Herald Tribune*, fail to turn up when

they contain news stories that the government doesn't like. But *Pravda* and *Izvestia* are on every newsstand, despite the fact that relatively few Czechs speak Russian.

8. There is an undoubted undercurrent of fear — a nameless sort of dread of the future; and an unwillingness to talk about it. With this goes a breakdown in morality and in family life.

9. There is an almost fatalistic resignation to a new war, and a feeling that if and when it comes, Czechoslovakia will do well to stick close to Russia for protection, rather than to trust Britain or America, and risk a new Munich. Nobody seems to want war, but everybody expects it sooner or later.

10. There is little real Communism, apparently, among the people themselves. But there is a feeling that democracy has been tried and found wanting, and that perhaps the Communists can really do better for them.

In short, there is disillusionment, cynicism, and a widespread fatalism, in spite of strong survivals of the free spirit and idealism that made Czechoslovakia a decade ago the most hopeful democracy in Europe.

I do not pretend to be able to harmonize these conflicting cross-currents, or to explain the inconsistencies. But I feel somehow that, almost without themselves or the world knowing it, the people of Czechoslovakia have yielded an important bastion of democracy to the fifth column of a Communism that is the more dangerous because it wears a mantle of reasonableness over its stark bestiality. For I fear that the Czechoslovak people may, in six months, a year, or two years, awaken to find that, after casting out the demon of Naziism, they have taken unto themselves seven Communist demons more deadly than the first. And then it will be too late to do anything effective about it. I hope I am wrong — but that is what I fear.

### *Lambeth in Print*

WE STILL have a few copies of THE LIVING CHURCH of August 22d and 29th and September 5th, and shall print a few extra of this week's issue to fill late orders. These four issues, at 15 cts. a copy, provide the full text of the encyclical and resolutions, summaries of the most important reports, and this week's interpretative articles for a total of 60 cts. Quantity rates are 12 cts. each for 25 or more, and 10 cts. each for 100 or more.

As previously announced, the Morehouse-Gorham Company is publishing the complete official report, entitled *Lambeth Conference 1948*, jointly with SPCK, London. The price will be \$1.75 (\$1.80 post-paid). A book of almost 200 pages, the report contains a wealth of material not published elsewhere on such vital matters as Church unity, Christian marriage and home life, baptism and confirmation, and many other topics of interest to every Churchman.





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# The Anglican Communion

By the Rt. Rev. Horace W. B. Donegan, D.D.

Suffragan Bishop of New York

SIXTY-SIX bishops, including the Presiding Bishop and 14 bishops of the American Church made up the membership of the Committee on the Anglican Communion of the Lambeth Conference. Both in meetings of the committee and in subcommittees, as in full sessions of the Conference, there was frank discussion, tolerance, patience, and courtesy. Special reference must be made in praise of the leadership of the chairman, the Archbishop of Quebec, and the work of the secretary, the Bishop of Worcester.

The report deals with important questions regarding the meaning, authority, organization, and future policy of the Anglican Communion.

It begins by calling attention to the world-wide character of the Anglican Communion, which has become under the guidance and power of the Holy Spirit a great fellowship transcending barriers of race, space, and speech. The Lambeth Conference attended by bishops from dioceses in every continent is a visible sign of the extent of the Anglican Church today.

#### A FELLOWSHIP

The report, referring to Lambeth 1930, describes the Anglican Communion as "a fellowship within the one Holy Catholic and Apostolic Church of those duly constituted dioceses, provinces, or regional Churches in communion with the see of Canterbury."

The fact is emphasized again that the Anglican Communion is Catholic in the sense of the English Reformation; Catholic but reformed, reformed but Catholic. The embodiment of this character is the Book of Common Prayer. Besides being an important source of Anglican teaching, the Book of Common Prayer is the means by which the Anglican tradition is sustained. It is also the greatest unifying influence in the Church.

At the English Reformation there was no idea whatever of starting a new church. There was no break, no breach of continuity. For this reason the Anglican Communion is a true part of the Church Catholic.

#### FREE GROWTH

The report recalls the free growth and expansion of the Churches planted in other lands. The Anglican Communion gives opportunity for the culture and tradition of the people to be expressed in the life of each national Church;



BISHOP DONEGAN: Anglican authority is "moral and spiritual."

consequently its organized life has developed varied characteristics. It expects that every nation that turns to Christ will be guided into new apprehension of the truth, of doctrine and worship.

While there has been no single pattern of policy, certain principles have guided all the Churches in their self-expression. They all adhere to episcopacy as the center of order and the Book of Common Prayer as the standard of worship, and the authoritative expression of faith and order. While the Book of Common Prayer is revised from time to time to suit the needs of different Churches, it provides a pattern of order, worship, and doctrine which is to be everywhere maintained.

The Churches are independent but in full communion with the parent Church of England and with one another. They are linked together in devotion to the one Lord, in loyalty to one Faith, proclaiming the Gospel to the whole world.

#### ANGLICAN AUTHORITY

Part three of the report recognizes that always in times of uncertainty like the present, people look for an authority to which they can give their allegiance and being aware how easily a perplexed generation submits to the attraction of authoritarian systems, whether religious or secular, it therefore asks the question "Is Anglicanism based on a sufficiently coherent form of authority to form a nucleus of a world-wide fellowship of Churches, or does its comprehensiveness



anceal internal divisions which may use its disruption?"

The answer given is that the authority of the Anglican Communion is moral and spiritual and rests on the truth of the Gospel and on a charity which is patient and willing to defer to the common mind. The authority is inherited from the undivided Church of the early centuries and is single in that it is derived from a single divine Source but reflects within itself the richness and historicity of the eternal Father, the Incarnate Son, and the Life-giving Spirit. This authority is distributed between Scripture, Creed, sacraments, the ministry of the Word, the witness of the saints, and the *Consensus Fidelium*, which is the continuing experience of the Holy Spirit through His faithful people in the Church.

#### NOT CENTRALIZED

It is therefore a dispersed, rather than centralized authority, having many elements which combine and interact with and check each other. Such an authority the Church believes is God's loving provision against the temptation to tyranny and the dangers of unchecked power. The variety of the contributing factors encourages initiative and evokes free and willing obedience.

This kind of authority is obviously more difficult to understand and obey than a legalistic authority of a dictatorial character. But it is essentially Anglican and, as the report states, we glory in the appeal it makes to faith. In practice it is reflected in our adherence to episcopacy as the source and center of our order and the Book of Common Prayer as the standard of our worship.

#### GROWTH OF THE CHURCH

The growth and organization of the Anglican Communion is the subject of part four of the committee's report. Attention is called to the fact that the growth has been most marked where a national episcopate has been developed, and where the executive authority has been given to the younger Churches.

This procedure must be accelerated in the future because of world conditions. It is imperative that the older Churches should encourage the newer Churches to be independent. In all overseas areas the leadership must be handed over to the people as soon as possible.

#### SUPRA-NATURAL WAY

Cognizant of the threats and dangers that threaten the Christian Church and seek to disrupt it, the committee calls upon the Anglican Communion to preserve its unity as never before and work with intensity to make its life and witness strong and effective. Selfish materialism can be combatted by presenting the Christian way of life that is supra-natural, that makes for goodwill among

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the nations, and that offers an international standard by which all nations may be judged.

The Churches of the Anglican Communion in their respective countries have an influence out of all proportion to their numbers, and it is the unity of the whole Church that offers hope of a better international understanding and universal goodwill. It is of paramount importance that the Anglican Communion as a fellowship called of God for the service of the nations should preserve its unity and strengthen the bonds that make for a common service for mankind.

### ADVISORY COUNCIL

A proposal for the formation of an advisory council on missionary strategy for common consultation and action was set forth in part five of the report. Such a council would be a small consultative and advisory body, representative of the whole Anglican Communion. Each national Church would decide its method of electing or choosing its representatives.

Questions relating to policy, the opening of new areas of missionary activity, and similar matters would be referred to this council. It could advise on missionary strategy, i.e., when and whether the formation of a new province is advisable or not. The council could issue appeals for recruits and financial assistance with greater force than could an individual bishop or Church or missionary society. It could give guidance to the best methods of coöperation between the Anglican Communion, the International Missionary Council, the World Council of Churches, and other interdenominational agencies.

### CANDIDATES FOR THE MINISTRY

Section five refers also to the recruiting, selection, and training of candidates for Holy Orders. The report stresses the importance of mutual knowledge throughout the Anglican Communion regarding methods of recruiting and training for the Christian ministry and the standards required. It recommends close coöperation between those responsible for the training of future clergy and urges interchange of visits be encouraged.

The committee believes information regarding the selection centers recently set up by the Central College Advisory Council of Training for the Ministry in England would be of value to other Churches. These selection centers are held each week with about twenty candidates at a time. The board consists of the chairman, who is usually the Bishop Suffragan or Archdeacon, and two priests and one laymen who have been nominated by the diocesan bishop. The candidates assemble on Monday and remain until Thursday noon. The members of the board stay until Friday in order to make their recommendations. In the



s, 3,456 candidates have appeared before the board.

The report emphasizes that ordination is into the Church of God and not into any one province or diocese and that training of future clergy is a concern of the whole Church.

#### A CENTRAL COLLEGE

The establishment of a central college for the Anglican Communion is strongly recommended by the committee and by resolution of the whole Conference. Such a college would provide a center to which clergy from every part of our commonwealth could come for study in subjects relating to the growth and welfare of the Church. It could become a place of scholarship and research with a central library to which leaders might turn for information. From all parts of the Anglican Communion men could gather together in prayer, fellowship, and study to learn of the life and ways of the wider Church.

The Conference suggests, as an ideal, St. Augustine's College, Canterbury, which stands in the grounds of the abbey and monastery founded by St. Augustine. The place is rich in historic memories and the setting is beautiful. It is close by the Mother Cathedral of the Anglican Communion, and there are ample grounds for new buildings when required.

If such a college is established, care must be taken to see that it is truly inclusive of the different schools of thought within the Anglican Communion.

#### AN ANGLICAN CONGRESS

The committee proposed an Anglican congress of representative bishops, clergy, and lay persons of all dioceses or missionary districts of the Anglican Communion to be held in June, 1953. This proposal was also endorsed by a resolution of the Conference. The need has often been expressed for a meeting between the Lambeth Conferences. Attendance would be voluntary, but it would be hoped that there would be representative men and women from all over the world. Such a congress would be an impressive witness to our common faith and provide an opportunity for clergy and laity to confer on matters of common interest.

Lambeth is limited to the episcopate. To this congress would be invited clergy and laity, men and women. Such a congress would be a vivid demonstration of the worldwide character of the Church. It would be a source of encouragement to the clergy and laity of the country where the congress would be held and would be an inspiration to the whole Anglican Communion.

The president of the Lambeth Conference was requested to appoint a com-

mittee to consult with various parts of the Church as to whether they would take part in an Anglican congress, and if it seems advisable to make plans.

#### MISSIONARY COÖPERATION

Part five of the report urges that all future missionary strategy of the Anglican Communion be considered in relation to that of Churches which are, or may be, in communion with us. Attention is called to the far-reaching plans for coöperation in the World Council of Churches.

Because the Anglican Communion bears within itself the creative tension caused by different schools of thought, the committee believes our Church has a special responsibility in the work of the Ecumenical Movement. Regret is expressed that our efforts to a better understanding with the Roman Catholic Church have not borne fruit though it is noted that in some areas there is friendly contact between the Roman and Anglican Communions.

The report concludes with a suggestion that a cycle of prayer for the Anglican Communion, similar to the one issued in Jerusalem, be designed for the use of clergy and laity. Such a prayer fellowship would strengthen the spiritual bond that already exists between the Churches of the Anglican Communion throughout the world.

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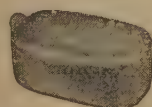
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# DIOCESAN

## CHICAGO

### Evangelism Campaign Begins

A call to the clergy and laity of the diocese of Chicago to "venture out from the old shores of lethargy and smugness" has been issued by the diocesan commission on evangelism, of which the Rev. John H. Scambler, rector of St. Peter's Church, Chicago, is chairman.

The commission was appointed at the diocesan convention by Bishop Conkling to outline a three-year program of evangelism in the diocese. Their plan for this fall, as sent to the clergy and wardens, is for an intensive program of personal evangelism to be carried on in each parish and mission between now and October 3d. On that day, evangelism Sunday, after a corporate Communion of the trained parish callers (12 to 24 are suggested) the two-man teams in each parish will call on the four or five families assigned them and report back to the parish office the same day.

### Bishop Conkling to Address Catholic Club on Lambeth

Bishop Conkling will report to his people on the Lambeth Conference at a meeting in St. Luke's Church, Evanston, Ill., October 4th. His address will be delivered in church after a dinner meeting in the parish hall.

The meeting will be the first of the 25th anniversary year of the Catholic Club of the diocese, of which Clifford L. Terry is president. All the clergy and laity of the Chicago area are invited, and a large attendance is expected.

## NEW YORK

### Legacies to Cathedral and to St. Bartholomew's

The Cathedral of St. John the Divine, New York City, receives \$300,000 from the estate of William Nelson Cromwell, who died on July 19th at the age of 94 years. The bequest is given in memory of Mr. Cromwell's father and mother.

St. Bartholomew's Church receives \$450,000, in memory of the mother of the late Dr. Robert Norwood, former rector. This bequest is to be used to increase the Jennie Osgood Cromwell Memorial Fund, founded by Mr. Cromwell and his wife, who were parishioners of St. Bartholomew's for many years. Practically all Mr. Cromwell's fortune of \$15,000,000 was left to religious, charitable, art, and educational organizations. Mr. Cromwell was a lawyer of note, and a partner in the firm of Sullivan and Cromwell.

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#### First Seminary Commencement

The first commencement ceremonies at St. Andrew's Seminary of the Mexican Episcopal Church were held on August 1st at Christ Church, Guadalajara, Jalisco, Mexico. Messrs. Francisco Aparro Ramirez and Rodolfo Moreno Garcia were the only graduates. Diplomas were presented by Bishop Linas y Velasco of Mexico, and the commencement address was given by the very Rev. José F. Gomez, dean of the Mexico City Cathedral.

### SECONDARY SCHOOLS

#### New Headmistress at Rowland Hall

Rowland Hall School for Girls announces the appointment of Mrs. Elizabeth T. Corr as headmistress. She came to residence August 1st. She comes from Pasadena, Calif., where she has been counsellor and teacher in the parent-education and child development program of the Pasadena city schools.

#### French Crucifix Presented to Shattuck School

The polychromed crucifix of Christ the King from the Military Railway Service chapel in the Gare San Lazare, Paris, France, has been presented to the Rev. Dr. Donald Henning, rector of Shattuck School, Faribault, Minn., by Maj. Gen. Carl R. Gray, Jr., director general of the M.R.S. in World War II. Dr. Henning was senior chaplain of the M.R.S.

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## DEATHS

*"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them"*

#### John William Hyslop, Priest

The Rev. John William Hyslop, 87, died in St. Mark's Hospital, Salt Lake City, Utah, on August 3d of causes incident to age. Funeral services were conducted by Bishop Moulton, retired Bishop of Utah, assisted by Dean Taylor, at St. Mark's Cathedral, Salt Lake City, on August 6th. Other clergy of the district were present in the chancel. Interment was in Mt. Olivet Cemetery, Salt Lake City.

Born in Glasgow, Scotland, January 7, 1861, Mr. Hyslop came to the United States in 1869, and rode one of the first transcontinental trains into Ogden. There the family was met by friends and driven to Salt Lake City in a wagon. He attended St. Mark's School, Salt Lake City, received the B.A. degree from St. Stephen's College in 1887, and graduated from the General Theological Seminary in 1890. Ordained to the diaconate in June 1890, by Bishop Abiel Leonard in Salt Lake City and later that year to the priesthood by Bishop Wingfield of Nevada, he spent the first years of his ministry as rector of the churches at Virginia City and later Carson City, Nevada. From 1895 to 1900, he was rector of St. Peter's Church, Ashtabula, Ohio, and from 1900 to 1906 he was rector of Trinity Church, Tiffin, Ohio.

After a rectorship of eleven years at St. Mark's Church, Aberdeen, S. Dak., the Rev. Mr. Hyslop returned to Utah and was rector of the Church of the Good Shepherd, Ogden, from 1917 until 1934, when he retired from the active ministry. Since then, he has made his home in Salt Lake City.

He is survived by his wife, Grace Mildred Baum Hyslop, a son and a daughter, four grandchildren, and a great grandchild.

#### Howard Sargent Wilkinson, Priest

The Rev. Dr. Howard Sargent Wilkinson, formerly rector of St. Thomas' Church, Washington, D. C., until his retirement September 1, 1947, died at Choate Memorial Hospital, Woburn, Mass., August 1st. He was in his 70th year.

President Franklin D. Roosevelt was an active and later and honorary vestryman of St. Thomas' during Dr. Wilkinson's rectorship.

In diocesan activities Dr. Wilkinson was well known, at various times holding office on the standing committee, the executive council, the department of finance and the department of publicity.

Before coming to Washington, Dr. Wilkinson was canon of the Cathedral

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**RATES:** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

## DEATHS

### Frederick L. Perkins

Frederick Leprile Perkins, aged 14, only son of the Rev. Louis L. and Catherine H. Perkins, died suddenly in Auburn, N. Y., June 28th, of a defective thymus gland. His father is the rector of St. John's Church, Auburn. His parents and two sisters, Constance and Dorothy, survive him.

A high-ranking student in the high school, Frederick had recently received honors for an essay on The Work of a Clergyman, written for a vocational guidance class. He was seriously considering the ministry as his own vocation.

Burial was in St. Michael's Church cemetery, Wayne, Pa.

### Ella Halbrook Sunderland

Mrs. Leslie Ernest Sunderland, the widow of the former superintendent of the New York Protestant Episcopal City Mission Society, died on July 12th in Chattanooga, Tenn., where she had lived since the death of Dr. Sunderland. Funeral services were at Thankful Memorial Church, Chattanooga, by the Rev. George A. Fox, with interment in Cornwall, Vt.

Mrs. Sunderland was a graduate nurse, and was for many years an active member of the Guild of St. Barnabas for Nurses.

She is survived by two daughters, Miss Elizabeth S. Sunderland and Mrs. Thomas P. Simpson, and two grandchildren.

## CHANGES

### Appointments Accepted

The Rev. Lawrence Cantrel, formerly rector of the Church of Our Father, Foxburg, Pa., is now rector of the Church of the Holy Spirit, Gallup, N. Mex. Address: 213½ E. Cedar Ave., Gallup, N. Mex.

The Rev. Robert L. DeWitt, formerly rector of St. Luke's, Ypsilanti, Mich., is now rector of Christ Church, Cranbrook, Bloomfield Hills, Mich., and may be addressed there.

The Rev. Hugh F. Hall, formerly priest in charge of Christ Church, Grand Rapids, and the Church of the Good Shepherd, Coleraine, Minn., is now priest in charge of St. Philip's, Wrangell, Alaska, and may be addressed there.

The Rev. Victor R. Hatfield, formerly rector of St. Luke's, Ada, Okla., is now rector of St. James', Kent, Washington. Address: Box 32, Kent, Wash.

The Rev. Harold E. Holder, formerly of the Church of England in Canada, is now priest in charge of the Church of Our Saviour, Milford, and the Church of the Transfiguration, Wilton, N. H. Address: 28 Amherst St., Milford, N. H.

The Rev. Allen Webster Joslin, rector of St. Paul's, Conway, and the Church of the Messiah, Myrtle Beach, S. C., will become rector of the Church of the Resurrection, Greenwood, S. C., October 1st, and may be addressed there.

The Rev. Theodore E. A. LeVan, formerly rector of Trinity, Garnerville, N. Y., is now rector of Christ Church, Shrewsbury, and St. John's, Lit-

of the Incarnation, Garden City, L. I., N. Y., and rector of St. Paul's Church, West Roxbury, Boston, Mass. Dr. Wilkinson served as a chaplain with rank of Captain in World War I and was a major and chaplain in the organized reserve corps at the time of his death.

He is survived by his wife, Helen Adams Treadwell Wilkinson; a daughter, Miss Madeliene Wilkinson; and a brother, James Edgar Wilkinson.

Funeral services were held on August 4th with burial, with military honors, in Arlington National Cemetery.

### The Reverend Mother Alice, SHCJ

The Reverend Mother Alice, who had been 54 years a member and 27 years Mother Superior of the Sisterhood of the Holy Child Jesus, died on the Feast of the Transfiguration, August 6th, at the age of 89. Mother Alice was the third Superior of the Order, and since assuming this office served also as superintendent of the Child's Hospital.

She was the daughter of the late Perry and Jeannette Bowers, of New London, Conn. Her father was a sea captain and she was born aboard his ship, February 23, 1859, in the harbor of Jarvis Island in the Pacific. She was baptized Alice Jarvis, the second name commemorating the place of her birth. She was among the oldest alumnae of St. Agnes' School, Albany, from which she was graduated in 1880. She was descended from Bishop Seabury and was a cousin of the late Bishop McKim, of Japan. She acquired her education under the influence of Bishop Doane and carried on the traditions of her early life down the years.

She will be remembered as having possessed amazing tact and sympathy toward those in misfortune, a maternal passion for little children, and a faculty for discerning need that was always expressed in graceful helpfulness.

Bishop Barry, Coadjutor of Albany, presided at the burial service which was held in the chapel of the Sisters' house adjoining the Child's Hospital. The Very Rev. Howard S. Kennedy celebrated the Requiem, assisted by the Rev. Michael R. Becker, chaplain of the hospital. Dean Kennedy had the committal in the Albany Rural Cemetery, assisted by Canon Becker.

### John A. Carey

John A. Carey, assistant vice-president of the Church Life Insurance Corporation, died suddenly in New York City on August 28th, at the age of 50. He is survived by his widow, and two married daughters of a previous marriage.

Mr. Carey had been associated with The Church Pension Fund and its affiliated companies since 1928.



Silver, N. J. Address: Sycamore Ave., Shrewsbury, N. J.

The Rev. Charles May, formerly assistant at Paul's, Flint, Mich., is now missionary in charge of St. John's, Durand, Mich., and may be addressed there.

The Rev. G. Maurice Ottsen, formerly a student at Bexley Hall, Gambier, Ohio, is now priest in charge of Grace Church, Charles City, Iowa. Address: 504 Kelly, Charles City, Iowa.

The Rev. B. F. Peterson, a recent graduate of General Theological Seminary, is now priest in charge of Christ Church Mission, Shageluk, Holokaket, Alaska. Address: Anvik, Alaska.

The Rev. James Richards, rector of Grace Church, Merchantville, N. J., will become associate rector of St. Paul's, Washington, D. C., November 3d, and may be addressed there.

The Rev. Gerard W. Rubino, formerly associate rector of St. Gabriel's, Hollis, N. Y., is now priest in charge of St. Michael's, Bridgeport, and a Church of the Nativity, Bridgeport, Conn. Address: 554 Tunxis Hill Rd., Bridgeport 5, Conn.

The Rev. Jay G. Seacord, formerly rector of St. Peter's, Livingston, N. J., and chaplain of New Jersey State Hospital, is now rector of St. James', Winsted, Conn., and may be addressed there.

The Rev. Bertram E. Simmons, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now rector of St. Mark's, Starke, Fla., and chaplain of the Florida State Road Dept. Address: Box 7, Starke, Fla.

The Rev. William E. Soule, assistant at St. John's, Bridgeport, Conn., is now priest in charge of St. Peter's, Oxford, and Christ Church Baker Farms, Conn. Address: Oxford Center, RD 1, Seymour, Conn.

The Very Rev. Leland W. F. Stark, dean of Holy Trinity Cathedral, Sioux Falls, S. Dak., will become rector of the Church of the Epiphany, Washington, D. C., October 10th. Address: 1317 G St., N. W., Washington, D. C.

The Rev. Sydney C. Swann, Jr., formerly assistant of St. John's, Youngstown, Ohio, is now rector of St. Paul's, Petersburg, Va., and may be addressed there.

The Rev. Josiah W. Ware, Jr., formerly a student at the Virginia Theological Seminary, is now deacon in charge of the Church of the Ascension, Hinton, W. Va. Address: 212 Fifth Ave., Hinton, W. Va.

The Rev. William M. Weber, formerly rector of Trinity, Arlington, N. J., is now rector of All Saints, Littleton, N. H. Address: 16 School St., Littleton, N. H.

The Rev. Edwin E. West, rector of St. James', Pullman, Wash., will become vicar of Christ Church, Oswego, Ore., October 15th, and may be addressed there.

The Rev. William Alfred Wilkins, formerly rector of St. Luke's, Houston, Texas, is now rector of St. Cyprians, New Bern, N. C., and may be addressed there.

### Changes of Address

The Rev. Robert M. Baur, formerly addressed at Mount Airy, Philadelphia, Pa., should now be addressed at Christ Church, 2d above Market, Philadelphia 6, Pa.

The Ven. R. Blunt, formerly addressed at St. Marks Church, Medford, Ore., should now be addressed at Box 566 in that city.

The Rev. Henry H. Chapman should now be addressed at Sitka, Alaska.

The Rev. Charles A. Clough, should now be addressed at the Bishops House, 821 S. Second St., Springfield, Ill.

The Rev. Dean R. Edwards should now be addressed at RFD 3, Hastings, Minn.

The Rev. Wilbur O. Fogg, formerly addressed at Box 1617, Manati, P. R., should now be addressed at General Delivery, Roosevelt, Puerto Rico.

The Rev. John E. Gill, formerly addressed at

409 N. 9th St., Mount Vernon, Ill., should now be addressed at 715 Main St., in that city.

The Rev. Edward G. Maxted, formerly addressed at General Delivery, Warrington, Fla., should now be addressed at 300 Inter Bay in that city.

The Very Rev. Dudley B. McNeil, formerly addressed at St. Matthews Cathedral, Laramie, Wyo., should now be addressed at 882 in that city.

The Rev. Leighton H. Nugent, formerly addressed at 2785 Jackson St., San Francisco 15, Calif., should now be addressed at 150 Jordan Ave., San Francisco 18, Calif.

The Rev. Anthony Pentikis, formerly addressed at Box 3415, Portland, Ore., should now be addressed at 1407 S. E. 27th Ave., Apt. 6, Portland 15, Ore.

The Rev. Richard C. Rodgers, formerly addressed at St. Luke's Church, 9th and Dewey, Bartlesville, Okla., should now be addressed at 909 Cherokee, in that city.

The Rev. Willis M. Rosenthal, formerly addressed at St. John's Church, Logan, Utah, should now be addressed at Box 138 in that city.

The Rev. C. Doyle Smith, formerly addressed at 110 Lawrence St., Eugene, Ore., should now be addressed at Box 535 in that city.

The Rev. Ralph T. Wolfgang, formerly addressed at 518 Alleghent St., Hollidaysburg, Pa., should now be addressed at 716 Jones St., in that city.

### Ordinations

#### Priests

Michigan: The Rev. G. Alexander Miller was ordained to the priesthood by Bishop Emrich of Michigan on July 10th at St. John's Church, Plymouth, Mich. He was presented by the Rev. Henry Lewis, who also preached the sermon. The Rev. Mr. Miller is rector of St. John's, Plymouth, and may be addressed there.

The Rev. Keith R. Dean was ordained to the priesthood by Bishop Emrich of Michigan on July 16th at Grace Church, Port Huron, Mich. He

# Church Services near Colleges

## BRADFORD JUNIOR COLLEGE

TRINITY  
Wareham, Massachusetts  
Sun 8, 9:30, 11; Wed & HD 8:30

## BROWN UNIVERSITY

T. STEPHEN'S  
Providence, R. I.  
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ford, c  
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

## BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE  
ST. JOHN'S  
Colonial Circle, Buffalo, N. Y.  
Rev. Walter P. Plumley, r; Rev. Harry W. Vere, c  
Sun 8 & 11; Tues & HD 10:30

## COLUMBIA UNIVERSITY

T. PAUL'S CHAPEL  
NEW YORK CITY  
Sun MP and Ser 11; HC 9 & 12:30; Daily (except Sat) 12 noon; Tues, Wed, Fri, HC 8

## DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY  
Durham, N. C.  
Rev. George A. Workman, Chap  
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

## HARVARD, RADCLIFFE

CHRIST CHURCH  
Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap  
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

## UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE  
Champaign, Ill  
Rev. William Ward, S.T.M., Chap  
Sun 9, 11, HC; Canterbury 6

## MILWAUKEE-DOWNER, STATE TEACHERS

T. MARK'S  
Rev. Killian Stimpson  
604 N. Hackett Avenue, Milwaukee 11, Wis.  
Sun 8, 9:30, 11

## UNIVERSITY OF NEW HAMPSHIRE

ST. GEORGE'S MISSION  
Durham, N. H.  
Rev. Randall C. Giddings, Chap  
Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3 Thurs 6:30

## NEW PALTZ STATE TEACHERS

ST. ANDREW'S  
New Paltz, New York  
Rev. J. Marshall Wilson  
Sun 8, 11; Tues & HD 9:30, Thurs 8  
Canterbury Club Sun 5:30

## NEW YORK STATE AGRICULTURAL AND TECHNICAL INSTITUTE

ST. THOMAS'  
Farmington, L. I., N. Y.  
Rev. W. Robert Hampshire, r  
Sun 8 & 10 HC; Daily: As posted.

## PRINCETON UNIVERSITY

PROCTOR FOUNDATION  
Rev. H. B. Cannon, Chap  
Services in the Marquand Transcript of the University Chapel  
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion  
Weekdays Tues & Fri 7:45

TRINITY CHURCH  
Rev. John V. Butler, D.D., r;  
Rev. Haig J. Nargesian, c  
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

## SULLINS COLLEGE VIRGINIA INTERMONT-COLLEGE KING COLLEGE

EMMANUEL  
Bristol, Virginia  
Rev. Maurice H. Hopson, B.D., r  
Sun 8, 11; Thurs 10:30

## UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER  
209 W. 27th St., Austin, Texas  
Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)  
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

## UNION COLLEGE

ST. GEORGE'S  
Schenectady 5, N. Y.  
Rev. Darwin Kirby, Jr.  
Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

## VASSAR COLLEGE

CHRIST CHURCH  
Acad. & Barclay, Poughkeepsie, N. Y.  
Rev. James A. Pike, J.S.D., r; Rev. Walter A. Henricks, Jr., Barbara E. Arnold  
Sun 9, 11, 7:30; Daily 10; HD 7:15 & 10  
College supper-discussion, Fri 6

## UNIVERSITY OF WASHINGTON

CHRIST CHURCH  
SEATTLE, WASHINGTON  
Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap  
Sun 8, 11, 6:30 Ev; Wed & HD 7

## WELLS COLLEGE FOR WOMEN

ST. PAUL'S  
Aurora, N. Y.  
Rev. T. J. Collar, r  
Sun 7:30, 9:45, 11; HD and Fri 7

## WELLESLEY COLLEGE PINE MANOR, DANA HALL

ST. ANDREW'S  
Wellesley, Mass.  
Rev. Charles W. F. Smith; Rev. Ward McCabe;  
Miss Elizabeth Eddy  
Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C. Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.



was presented by the Rev. Austin E. DuPlan, and the Rev. George Backhurst preached the sermon. The Rev. Mr. Dean is assistant at Grace Church, Port Huron, Mich., and may be addressed there.

#### Deacons

**California:** Howard Bliss Scholten was ordained to the diaconate by Bishop Sanford, retired Bishop of San Joaquin, acting for Bishop Block of California, on August 1st at Trinity Church, San Jose, Calif. He was presented by the Rev. Dr. Mark Rifenbark, who also preached the sermon. The Rev. Mr. Scholten will be assistant at Trinity Church, San Jose, and may be addressed there.

**Michigan:** Francis A. Hoeflinger was ordained to the diaconate by Bishop Emrich of Michigan on July 11th at St. Paul's Church, Lansing, Mich. He was presented by the Rev. Dr. George

R. Selway, and the Rev. Harold E. Towne preached the sermon. The Rev. Mr. Hoeflinger will continue as assistant at St. James' Church, Birmingham, Mich., and may be addressed there.

**South Dakota:** Charles John Marshall was ordained to the diaconate by Bishop Roberts of South Dakota on August 6th during the meeting of the Niobrara Convocation, Lower Brule, S. Dak. He was presented by the Rev. Dr. Paul H. Barbour and the Rev. Sidney Bearseheart preached the sermon. The Rev. Mr. Marshall is to be deacon in charge of All Saints' Chapel, Herrick, S. Dak., and may be addressed there.

#### Deaconesses

Deaconess Agnes R. Bradley, formerly head resident at Chase House, Chicago, Ill., is now director of religious education at St. Mark's Church, Evanston, Ill. Address: 1509 Ridge Ave., Evanston, Ill.

#### Lay Workers

Miss Olive C. Brower and Mrs. Harry H. Lawrence, who have been nursing in the district of Alaska, have resigned. Mrs. Lawrence's address is: Fairbanks, Alaska.

#### Marriages

The Rev. Clement Gifford Belcher and Miss Agnes Williams were married on August 4th at Arlington, Vt., where Fr. Belcher is rector of St. James' Church.

#### Correction

Mail to the Rev. Harold L. Hutton should continue to be addressed to 24 Lowden Street, Pawtucket, R. I., and not to Post Office Box 936 that city, as incorrectly reported in a recent issue of The Living Church.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



#### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu Mon, Wed & Sat 10

#### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11  
**ST. ANDREW'S** Main at Highgate  
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs  
9:30; C Sat 7:30  
**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

#### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller; Rev. Frank Bozarth  
Sun 8, 10 HC; Daily: 7 HC  
**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC Others posted  
**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with Instr; Daily:  
7, C Sat 7:30-8:30 & by appt

#### DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser  
2015 Glenarm Place  
Sun Masses: 8 & 11; Daily: 7:30 ex Mon 10; C  
Sat 5. Close to Downtown Hotels.

#### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7  
**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine Street  
Sun: 7:30 & 11, 10:40 MP; C by appt

#### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

#### INDIANAPOLIS, IND.

**ADVENT** Rev. Lamon H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & Ser

#### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

#### NEW YORK CITY

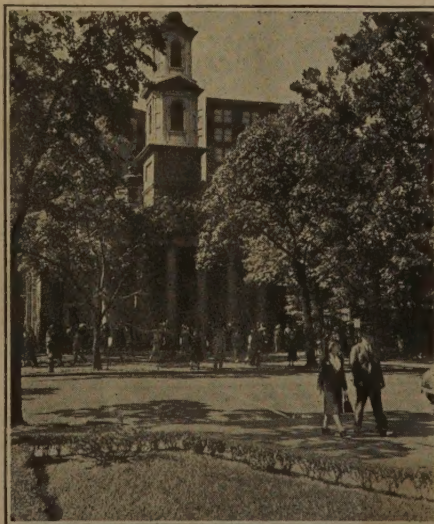
**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP;  
5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Week-  
days: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

**Key**—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

#### NEW YORK CITY (Cont.)

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger  
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC  
**INTERCESSION CHAPEL** Rev. Joseph S. Minnis,  
Broadway and 155th Street  
D.D.  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt  
**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30  
**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4



ST. JOHN'S CHURCH  
WASHINGTON, D.C.

#### NEW YORK CITY (Cont.)

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

#### PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th St.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip Fifer, Th.B.; Rev. Francis Voelcker, D.D.  
Sun: Holy Eu 8; Mat 10:30; Cho Eu & Address 11:15; EP 4; Daily Mat 7:30; Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; Sat 4 to 5

#### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. A. Dixon Ro  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30  
10:30, HD 10:30

#### QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, Thurs 8:30

#### RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

#### SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

#### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando W.  
Rev. Edward M. Pennell, Jr., r; Rev. Frank W. Rob  
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

#### SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Darwin Kirby, Jr.  
30 North Ferry St.  
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

#### SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** Rev. R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP  
Daily: HC 7:30, ex Fri 9:30

#### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois,  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.  
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45  
& Ser to 11; 11:45 Low Mass to 12; Daily:  
Low; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Lafayette Squ  
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat,  
Wed, Fri 7:30; HD 7:30 & 12

#### WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Ut  
Rev. O. R. Littleford, r; Rev. David I. Horni  
Rev. Walter Morley, associates  
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:  
EP 5:30 daily